A PETITE PALACE.

Of PETTIE *his* Pleasure.

Containing manie prettie Histories, by him set forth in comely colors, and most delightly discoursed.

Omne tulit punctum, qui miscuit vtile dulci.

EX DONO BIBL. BODL.

Imprinted at London, by G. ELD. 1613.

od 616 U

The Printer to the *Reader.*

HAuing ſome time in my cuſtodie this booke in vvritten hand, which by meanes of a ſpeciall friend of mine was committed vnto me, I was by him eftſoones earneſtly ſolicited to publiſh the ſame in Print, who being ſuch a one, whoſe requeſt I would not willingly deny, I fell to peruſing the worke, and therein found ſuch ſharpenes of wit, poudred with ſuch pleaſantnes of inuention as I thought I could of duty do no leſſe then yeeld vnto him, in ſo friendly & reaſonable a requeſt. Neuertheleſſe, hauing a ſpeciall regard, not to attempt any thing that might iuſtly prouoke the Auctours diſpleaſure, or offend any godly man or woman of what vocation ſoeuer, I haue with great induſtry imployed my diligence to bear my ſelf vprightly herein, wel perceiuing that theſe Hiſtories were by himſelf, vpon his owne, and certaine of his friends priuate occaſions, drawne into ſundry diſcourſes, and by him penned rather for his owne priuate exerciſe, then to haue them come abroad to view of al men. Thus willing therfore to accompliſh the deſire of the one, and not to incur the diſpleaſure of the other, as alſo to pleaſure you the friendly Readers hereof, I haue imprinted the worke, partly vſing my diſcretion in omitting each matter, as in my iudgement to the Authour might ſeeme offenſiue, and yet I truſt not leauing imperfection in the diſcourſe: wherof, if I haue not gelded too much, or haue gelded as much as was needfull, I am ſure I haue deſerued the leſſe reproof, for conſidering that in matters of pleaſure, the Printer may ſooner offend in printing

too much, then in publiſhing too little: I haue applied my ſelfe to the more commendable part, hoping that how much the leſſe of ſome matters I haue printed, reſeruing the diſcourſes perfect, ſo much the leſſe I am to be blamed for the deed. As for the Gentleman that wrote this woorke, as he was vnknowne vnto mee, ſo had I no conference with him, neither could I vſe his aduiſe in abridging any thing, which may be ſome cauſe of the diſgracing of that, which doubtleſſe he had penned with great excellency, and eloquence. If heeerein, as I feare I gaine his diſpleaſure, for leauing in ſomthing which hee would not haue beene ſeene, or incur your ill willes, for any errour committed, I earneſtly craue pardon both of him and you: aſſuring you, that it lyeth in your power ſo to think of his doings, and to yeeld him ſuch curteous conſiderations for the ſame, that he ſhal haue more cauſe to thanke me, then to thinke ill of my dealings in this reſpect. Which if your curteſies ſhall performe, ye ſhall encreaſe my duety towards you, and his good-will towards me: ye ſhall make me ſhew my will, and him his skill another time to pleaſure you, and binde both of vs to remaine ready at your commandement. As for mine owne part, I am am able to aſſure you, it is for your pleaſure and profit that I haue left vndone, and whatſoeuer I haue done in this behalfe.

Fare yee heartily well,

R. W.

Sinorix and Camma.

Sinorix *chiefe gouernour of* Sienna *in* Italie, *glaunceing his eyes vppon the glittering beauty of* Camma, *wife to* Sinnatus, *a Gentleman of the same Cittie, falleth into extreame loue with her, and assayeth sundry wayes to winne her good will. But perceiuing his practises to take no wished effect, and supposing the husbands life to hinder his loue, caused him to be murdered by a Ruffian.* Camma *to the intent shee might be reuenged vpon the chiefe conspiratour, in graunting him marriage, dispatched her selfe in drinking to him, and him, in pledging her in a draught of poison, which she had prepared for that purpose in manner as followeth.*

AMongst al the bondes of beneuolence & good will, there is none more honorable, ancient or honest, then marriage: so in my fancy, there is none that doth more firmely fasten and inseperably vnite vs together, then the same estate doth, or wherein the fruites of true friendship do more plenteously appeare. In the Father is a certaine seuere loue and carefull good will towards the Childe, the Child beareth a fearefull affection and lawfull obedience towards the father: the master hath an imperious regard of the seruant, the seruant a seruile care of the master. The friendship amongst men is grounded vpon no law, and dissolued vpon euery light occasion: the good will of kinsfolke is commonly cold, as much of custome as of deuotion. But in this stately state of Matrimonie, there is nothing fearefull, nothing fayned: all thinges are done faithfully without doubting, truely without doubling, willingly without constraint, ioyfully without complaint: yea there is such a generall consent and naturall agreament betweene the man & the wife, that they both wish and will, count and crane one thing. And as a sien is grafted in a strange stock, their natures being united by grouth, they become one, and togither beare one fruite: so the loue of the wife planted in the breast of her husband, their hearts by continuance of loue became one, one sense, & one desire serueth

them both. And as the liens seuered from the flocke, withereth away, if it be not grafted in some other: so a louing wife separated from the society of her husband, withereth away in woe, and leadeth a life no lesse pleasant then death, as the sequele of this history shall shew, wherein you shall see a marueilous mirrour of blessed Matrimony, and a terrible tipe of beastly tyranny.

In the City Syenna were a married couple, the husband named Sinorix, the wife called Camma, who as they were by estate worshipfull, by vertue honourable, and by godnesse gracious, so were they in riches fortunate, in children fruitfull, in friends florishing, and in loue so loyall each to other, that they long time led a louing and quiet life together. But either fortune enuying their prosperitie, or the diuell displeased with their vertuous life, or God disposed to trie their truth, and make them patterns to their posterity, conuerted this happy life to heauy estate, and raised by one Sinorix to race & beat downe the fine foundation of their faithfull building and biding together. For this Sinorix glaunsing his gazing eyes on the blazing beauty of Camma, receiued so deepe an impression of her perfection in his heart, that immediatly he fired his fancy vpon her comely corpes: And being the chiefe ruler of the Cittie, he perswaded himself that there was none in the City so stout, but would stoupe at his lure, nor none so faire, but would faine imploy themselues to pleasure him: but on the other side, the renowmed vertue of Camma came to his mind, which perswaded an impossibility to his purpose. And floting thus betweene hope and dispaire, hee entreth into these tearmes.

O miserable wretch that I am, to whom shall I addresse my complaints? Is it the heauenly powers and goddes of loue that hath depriued me of my senses and shewed their diuine working in me? or is it the hellish hags & spirits of spite, that hath bereaued me of reason, and executed their cruelty on me? It is loue that leadeth me to this lust? or is it hate that haleth me to this hurt & mischief? No, no, the gods guide vs to godnesse, the furies of hell it is that force vs to filthinesse, neither doth it any way deserue the name of loue, which bringeth such torment to my troubled mind, that all the diuels in the world could not do the like. But see my rashnes, why am I so blindly bold, beastly to blaspheame against that which pre-

cæds altogether of nature, which nature hath imparted to al men, and which I ought to follow without repining or resisting: for so long as I follow nature as my guide, I cannot do amisse: & seeing nature hath taught vs to loue, why should I not rather prooue her precepts, then repruue that which by natures lore is allowed? And touching torment of mind, or other inconuenience that it bringeth, is it al able to impaire ỹ least ioy which I shal enioy in imbracing my Camma? is it meet that he which would reap, should sow, he that would gather fruit, should plant trees, he that would reach the swet Rose, should now and then be scratched with the sharpe briers? I meane, it is meet, if I purpose to possesse so proper a peece as Camma is, that I should flee no labour, or refuse any perill in the pursuit therof. And hereupon he determined to follow the fury of his fancy, what pangues or perils so euer he incurred thereby. And hauing reuolued many waies in his mind how he might aspire to his purpose, at length he resolued vpon this, to institute a sumptuous banquet, wherto he inuited the chief of the citty, among whom Sinnatus and his wife Camma were not forgotten, to witte, the only authors of the feast. Now for the more royall receiuing of his guests, hee met them at the entry into his Palace, & gaue them this greeting: faire Ladies, as I am right ioiful of your presence, so I am no lesse sorrowfull for the paines which you haue taken, in vndertaking so great a iourny this dark & misty euening, for the which I must accoũt my self so much the more beholding to you, by how much greater our labour was in comming, & by how much lesse your cheare shalbe able to counteruaile it now you are come: and taking Camma by the hand, he said softly vnto her, I pitty the paines of these Gentlewomen the lesse, for that you were in their company, whose pearsing eyes, as Celestiall stars or heauenly lampes, might serue for lights in the darke, whose swet face might perfume the ayre from all noysome smels which might annoy them, and beholding your louely lookes and perfect shape, they might take such delight, that the wearines of the way could nothing molest or grieue them.

Camma hearing her selfe so greatly praised of so great a personage as he was, could not keepe the Rose red out of her Alablaster cheekes, and thinking no serpentine malice to lie hid vnder these merry and sugred words, she gaue him this courteous answer.

If

If Sir, the company had made me no better prouision for lights and other things necessary, then such as you speake of, the might some haue slipt into the mire: but as I perceiue by your words you are disposed to iest and be merry, so I am content for this once to be made the instrument thereof, thereby to ease some part of the paines which you are like to take in receiuing such troublesome guestes as we are: and for our cheare you need take no thought, for it shalbe so much too good for vs, by how much lesse we haue deserued any at all at your hands. After this amorous encounter, he caused the company to sit downe to the banquet, & so disposed the matter, that Camma sate at the table right ouer against him, whereby he freely fed his eyes on that meate which conuerted rather to the nourishment of sickenes, then to wholsom humors of health. For as the finest meats that be, be one in extreamity of sickenes, resolue not to be pure blood to strengthen the body, but to watrish humors to feed the feuer and disease: so though her face and looks were fine & sweet, and brought delight to al the beholders eyes, yet to him they wrought onely torment and trouble of minde. And notwithstanding he perceiued her beautie to breed his bane, & her looks to procure the losse of his liberty, and that as the Cocatrice by sight onely slayeth: so he by courteous countenance only, killed and wounded his hart, yet could he not refraine his eyes from beholding her, but according to the nature of the sickly patient, which chiefly desireth that which chiefly is forbidden him, he incessantly threw his amarous glaunces toward her, that his eyes were altogether bleared with her beauty, and she also at the length began to perceiue his louing looks towards her, which made her look pale, in token of the little pleasure she took in his toyes, and of the great feare she had, least some other should marke them, whereby her good name might come in question. The banquet being ended, euery one of them prepared themselues to hear a stage-play, which was then ready to be presented. But Sinorix being able to play but one part, which was, of a poor passionate Louer, determined to go forward with the tragedie already begun betweene Camma & him, and seeing her sit out of her husbands sight, placed himselfe by her, and entred into reasoning with her to this purpose. If (faire Lady) this simple banquet had been so sweet and pleasant to your seemly selfe and the rest, as

your

your sight is delightfull to me, I am perswaded you would not haue changed your cheare for Nectar and Ambrosia, which the Poets faine to be the food of the gods: but seeing there was no cause of delight in the one, and the other conteineth that in it which may content the gods themselues, I shall desire you in good part to accept the one, and courteously to account mee worthy to enioy the other. And though I haue not heretofore by dutifull seruice manifested vnto you the loyalty of my loue, yet if my poore heart could signifie vnto the assaults it hath suffered for your sake, I doubt not but that you would confesse, that by force of loue I had won you, and were worthy to weare you. For albeit by humane lawes your husband onely haue interest in you: yet by natures lawes (which being more ancient, ought to be of more authority) he ought to enioy you, which loueth most in you, which loueth you best, and endureth most paine for your sake. And for the proofe of Natures lawes, it may please you to consider the nature of the she Wolfe, who alway chuseth that Wolfe for her mate, who is made most leane and feeble by following her: besides that, my title marcheth vnder the Ensigne of iustice, which is a vertue giuing to euery one according to his desart, and that the desart of loue, is only loue again: I know you are not to know: for all the gods in the world are not able to requite good will, the one belonging to the mind, the other incident to the body: but, from the equity of my cause I appeale to your good grace and fauour, and at the bar of your beauty I humbly hold vp my hands, meaning to be tried by your curtesie and mine owne loialty, and minding to abide to your sentence, either of content vnto life, or of denial vnto death. Camma hearing this discourse, as faine looked red for shame, as pale for anger, neither would disdaine let her make him answere, neither would her griefe giue her leaue to hold her peace, but standing a while in a maze betweene silence and saying, at length she brake off the one, and burst out into the other in this sort.

If (Sir) our banquet had beene no better, then this your talke is pleasant to me, I am perswaded the dishes would haue bin taken whole from the Table without touching: but as the one was far better then the company deserued, so the other for a ferre more woman might iustly haue serued: and if your sweet meat haue

such sower sauce, the next time you send for me, I will make you such answer, as was made to Craterus the Emperor by Diogines, when hee sent for him to make his abode with him in his Court: who answered, he had rather be fed at Athens with salt, then line with him in al delicacy: so for my part, I promise you, I had rather be fed at home with bread & water, then pay so dearely for daintie dishes. Touching the pains you haue endured for my sake, I take your words to be as false towards me, as you would make my faith towards my husband. But admit they were true, saying I haue not willingly bin the cause of them, I count not my self bound in conscience to counteruaile them, onely I am sory they were not bestowed on som more worthy your estate, and lesse worthy an honest name then my selfe, which being the chiefe riches I haue, I meane most diligently to kéep. The interest which cauellingly you claime in me, as it consisteth of false premises, so though the premises were true, yet the conclusion which you infer therof followeth not necessarily: For were it so ý your loue were greater towards me then my husband (which you cannot induce me to beléeue) yet séeing my husband by order of law hath first taken possession of me your title succeeding his, your succesle and sute must needs be voide and naught: for as your selfe say of lawes, so of titles the first are euer of more force, and the most auntient of most authority. Your Wolfish example, though it show your Forely braine, yet doth it inforce no such prowl to your purpose, but that by my former reason it may be refelled, for that the Mouse is free from the proper possession of any but therin truly you obserue decorum very duly, in using an example of a beast in so beastly a cause: for like purpose, like prowl, like man, like matter. Your manly marching vnder the ensigne of iustice, if reason be your captaine generall to lead you, I doubt not, but some to turne you to a retire: for if it be good will which you beare me, I must néeds grant you duly deserue the like againe: but when you are able to prooue it good will to deflowre my chastity, to bereaue me of my good name, to dispoile mee of mine honour, to cause mee to transgresse the bonds of honesty, to infringe my faith towards my husband, to violate the sacred rites of matrimony, to pollute the temple of the Lord, with other innumerable enormities, when, I say, you are able to prooue these

to

to proceed of good will, then will I willingly yeeld consent to your request. But for the unreasonablenesse of your suite: would you haue me in shewing curtesie toward you, commit cruelties towards my selfe: should I, in extending mercie to you, bring my selfe to miserie? should I place you in pleasure, and displace my selfe of all ioy? for what ioy can a woman inioy hauing lost her chastitie, which ought to be the Iaie, Iewel, and Iem, of all Gentlewomen of my calling and countenance? Your appeale from your owne cause to my courtesie, betrayeth the naughtinesse therof: for if it be not ill, why stick you not to it? If it be good, why appeale you from it? But seeing you haue constituted me iudge in this case, you know it is not the part of a iudge to deale partially, or to respect the man more than the matter, or to tender more mine own case then your cause: therefore indifferently this sentence definitiue I giue, I condemne you henceforth to perpetual silence in this suite, and that you neuer hereafter open your mouth herein, being a matter most vnseemly for your honor, and most preiudiciall to my honestly: and in abiding this sentence (if you can be content with honest amitie) for the curtesie which I haue alwaies found at your hand, and for the good will which you pretend to beare mee, I promise you, you shall inioy the second place in my hart, and you shal find me friendly in all things, which either you with reason can aske, or I with honestie grant.

Sinorix hauing heard this Angel thus amiably pronouncing these words, was so wrapt in admiration of her wisdom, and rauished in contemplation of her beauty, that though she had not inioined him to silence, yet had he not had a word to say: and least his lookes might bewraie his loue, and his countenance discouer his case, he secretly & sodainly withdrew himselfe into his chamber, to studie what face to set on the matter: and casting himselfe vpon his bed, after hee had dreamed a while vpon his doting deuises, at length he awaked out of his wauering thoughts, & recouered the possession of his senses again: by which time the play was ended, & his guests readie to depart, whereupon he was driuen to come forth of his chamber to take his leaue of them: and bidding his Pistris good night, he gaue her such a looke, that his verie eies seemed to plead for pitie, so that what his tongue durst not, his eies did. His guests being gone, hee disposed himselfe to rest: but loue (which was

then his god maister) willed him otherwise to imploy that night, which was, in examining particularly euery point of her answer. And though the first part seemed some what sharpe and rigorous, and the second conteined the confutation of his cause: yet the third and last part seemed to be mixt with metall of more milde matter, which he repeated to him-selfe a thousand times, and there upon, as upon a firme foundation, determined to raise vp his building againe, which the two former parts of her answer had vtterly ransacht to the ground. But mistaking the nature of the ground whereon the foundation was laide, his building (as if it had beene set vp sand) soone came to ruine: for by that promise of friendship, which she friendly made him, he sinisterly conceiued hope of obtaining that, which she neither with honour could promise, neither with honestly performe: and feeding himselfe with that vaine hope, in great bravery, as in a maner assured of the victory, hee wrote vnto her to this effect.

Albeit good Mistres, you haue inioyned my tongue to silence, yet my hands are at liberty to bewray the secrets of my heart: and though you haue taken my heart prisoner, yet my head hath free power to plead for release and release. Neither would I you should count me in the number of those cowardly souldiers, which at the first Canon that roreth giue ouer the siege of the Citty they assault: for I haue beene alwaies setled in this opinion, that the more hard the fight is, the more haughty is the conquest, and the more doubtfull the battaile, the more doughty the victory. And as it is not the part of a politique Captaine to put himselfe in perill, without hope of pray, or praise: so to win the bulwarke of your Brest, I count it a more rich booty, then Cæsar had in ransacking so many Cities and a more rare praise then euer Alexander had in subduing so many Nations. And though my presumption may seeme great, in practising on one of so high a calling as your sweet selfe, yet seeing in all degrees of friendship, equality is chiefly cõsidred, I trust you will cleere me of crime that way: neither would I you should thinke my flight so free to stoupe at euery stale. For as the haughty Hauk will not prey on carion: so neither wil courtly likes practise countrey sluts. But because I know that to be in you, which both concerneth my calling, and consenteth with my fancy, I haue chosen

you

you for the goddesse of my deuotions, humbly beseeching you with pitty to heare the praiers which I with patie pouce kneeth before you, that it may not be said, your name hath but cloked ouer mine, wherby you may lose that honor which other of mine sort of deuotion do owe vnto you. The benefit which you bestow on me, in granting me the second place in your hart, as I must acknowledge, though somwhat vnthankefully, so must I craue a greater, though somewhat impudently: for seeing my whole heart and body are yours, me thinkes a pare of your heart is a poore pare of mine. May the matter vprightly, consider my case courteously and take compassion on me speedily.

Yours altogether, *Don Sinorix de Sienna.*

Gamma hauing receiued and read this letter, was assailed diuerslie, sometime with sorrow in thinking on the time she first saw him, or he her, some-time with repentance of her former promisse made him, some time with pity on his part, some-time with piety on her owne: but at length piety banquished pity, and caused her to send this rough reply to his letter.

THe little account you make of me and my good will, I perceiue by the little care you haue to satisfie that which I gaue you in charge. You would ill haue done as the Knight Vale did, who at the cõmandement of his Lady Zelia forbare the vse of his tongue, & remained dumbe the terme of three yeares. But as you subtilie th nke to discharge your selfe of my charge by writing, and not speaking, so by writting I simply do you to vnderstand, that from henceforth you looke for no more at my hands, then at a strangers, I will not say an enimies: for seeing my promise was but vpon condition, the condition being broken, my promise is voide. And seeing you haue plaid the pelting marchant venturer, to hazard that good will and credit you had with me to get more, the tempest of my iust displeased mind, hath driuen your suit against the rough rocks of repulse, and you haue made shipwrack of all. Your courragious perstilling in your purpose, proueth you rather a desperat sot, then a discreet souldier: for to hop against the hill, and driue against the streame, hath euer been counted extreame folly. Your valiant venturing for a prey of value, proceeds rather of couetousnesse then of courage, for the valiant Souldier seeketh glory, not

gaine: but thatwin yhunnay he more fitly resembled to the Caterpiller, which cleaueth onely to good fruite: or to the Mouth, which most of all eateth the best cloth: nor to the Canker, which commonly breaketh in the finest Paste: nor to the Wolfe, which by his will, will kill the fattest sheepe. The equalitie which you pretend to bee betweene vs, is altogether vnequall: for both you exceed me in degree, and I excel you in honestie, so that neither in calling nor quality there is anie equality betweene vs. Whereas you haue chosen me for your goodwife, I beseech you suffer me to remain an earthly creature, and forgiue you that God which can bridle your wanton desires, and giue you grace to giue your neighbours leaue to liue honestly by you, least you take his name in vaine, who will verily punish your vanity at the length, though for a time he suffer you to walloin in your wickednes. For it is the prudent policie of God, to suffer the sinfull long time to flourish in their sinne, to make their sinking more sorrowful, by their sodaine shrinking from prosperity to aduersitie, for aduersitie is euer more bitter vnto him who hath long time liued in prosperitie: neither must you thinke that that which is deferred is taken away. For as your selfe, or anyother that oweth money, though you defer your creditor for a time, yet you defraud him not altogether of his due: so, though God take daies with you for a time, yet assure your selfe he will pay you at length, yea and perchance with large vsury, besides the due debt. For as a Hauke, the higher pitch she flieth from the ground, with the more force she stoupeth down vpon her prey, and can the more easily commaund it, or as a stroke or blow, the higher it is lifted, the heauier it lights: so, Gods vengeance the longer it is deferred, the more it is to be feared. And this good counsel take of me, as the last benefit which you shall euer receiue at my hands.

Yours nothing at all, *Constantine Gamma.*

Sinorix hauing seene this rigorous resolution of his mistris, went another waie to worke, he subborned an old woman of the Citie, well seene in soliciting such suites, to goe vnto her, and present her from him with many rich iewels, all which (he willed her to tell) he would willingly bestow, for one simple consent of her good will. The old woman, hauing done his shamefull message without shame, said of her selfe in this sort. Surely mistresse Gamma, if the experience

which

which old yeares haue giuen me, might craue credit to the counsell which I shall giue you, I would not wish you to refuse the friendship of such a one as Sinorix is, who is able to fill your purse with pearles, and fulfill you with pleasures euery way: neither is it wisedome for you to spend your golden yeares but in golden pleasure, and not to be tyed to one dyet, which bringeth satiety and loathsomnesse, but to haue choice of change, which breedeth appetite and lustinesse.

The chaste eares of Camma not able to endure this courtly discourse, shee cut off her ghostly counsell with these cutting words. Gentlewoman, if you were indued with as many good conditions, as you haue liued yeares, you would neuer haue vndertaken so shamefull a message, and were it not more for reuerence of your yeares, then respect of your art and, I would make your filthy trade of life so famous, that you should euer hereafter be ashamed to shew your face in any honest company. What, do you think, though money can make you a bawde, that it can make me an harlot? and though you for gaine flie no filthinesse, that I for glory follow no faithfulnesse, either towardes my spouse and husband, either towardes my Lord and God? Do you iudge me so couetous of coyne, or so prodigall of mine honor, that to get the one, I will lose the other? Or doth he that sent you thinke so abiectly of me, that gaine may more preuaile with me then goodwill, money more then a man, coine more then courtesie, iewels more then gentlenesse, pearles more then perils and paines which he had endured for my sake? no, let him vnderstand, if any thing could haue caused me to swarue from my duty, loue, not luker, should haue altered me thereto. But as I am fully resolued, faithfully to keepe my vow and promise made to my husband, so I beseech him not to bestow any more labour in attempting that which he shall neuer attaine vnto: for before this my resolution, shall be reuersed, he shall see the diuidation of my body into dust. But if he will not thus giue ouer his suite, he will cause me to make those pray to his dealing who will make him ashamed of it: and for your part you may pack you hence with this your trash and trumpery, to those which measure their honor by the price of profit, and their glory by the guerdons of gaine. This honest woman being gone away with a flea in her eare, Camma

began

began to thinke on the matter with aduised deliberation, and entred into questioning with herselfe in this sort:

What fearfull folly is this in me to contemne the friendship of so great a Lord as Sinorix is, whom the greatest Lady in this land would willingly receiue for husband, and yet I rigorously refuse for seruant? What is that honour wherevpon I stand so stiffe? shall it not rather encrease mine honour, to haue so honorable a seruant? And what is that chastity which I seeke so charily to keepe? do not some men say, that women alway liue chastly inough, so that they liue charily inough? that is, so that they conuey their matters so couertly, that their doings be not commonly knowen, for otherwise, to incontinency were added impudency: likewise, for a woman to enter into conuersation with a rascall of no reputation cannot be but a great blemish to the brightnes of her name (for a fowle aduulterer, is euer worse then the aduultery it selfe) and is it not a great signe she greatly lothed her husband, when he liketh one better, which is euery way worse? But to haue a friend of reseruation, whose very countenance may credit her husband, mee thinkes cannot bee great dishonour to either the one or the other. What dishonor was it (I pray you) to Helen when she left her husband Menelaus and went with Paris to Troy? Did not the whole glory of Greece, for her great glory, go in armes to fetch her againe? And if she had not been counted a peece of price, or if by that fact she had defaced her honor, is it to be thought the Grecians would haue continued ten yeares in war continually to win her againe? But to loose honor and chastity, and come to commodity & safety: what to do? what perills will follow this repulse? Is it likely Sinorix will put vp this repulse patiently? May I not iustly looke to haue his loue turned to hate, and that he will either by tirannous meanes seeke the subuersion of my husband, and his whole household, either by treacherous meanes worke the ouerthrow of me and my good name? For the first, Edward a king of England may serue for an example, who when the Countesse of Salisbury would not consent to content his incontinent desire, she so enraged against her parents and friends, that the father was forced to perswade his owne daughter to fall, & the mother as a bawd to prostitute her to the kings lust, & bring her to his priuy chamber. For the second, the

Earle of Pancaliar may ſerue for teſtimony, who when the Dutcheſſe of Sauoy would not yéelde to his laſciuious luſt, wrought ſuch wiles that ſhe was condemned for adultery, & iudged to ſuffer moſt ſhamefull death by burning. Now to preuent either of theſe perrils, it lyeth in my power: and ſeeing of euils the leaſt is to be choſen, I thinke it better then to hazard life, liuing, or good name, to looſe that which ſhall be no great loſſe to my huſband or my ſelfe: for as the ſun though it ſhine on vs heere in Italy, yet it giueth light likewiſe to thoſe that are in England and other places, or as the Sea hath fiſh for euery man, or as one good diſh of meat may wel ſuffice two perſons (though very hungry): ſo is there that in me wherewith Sinnatus may be ſatisfied, and Sinorix ſuffiſed: And this encourageth me thereto, the rather, for that I ſée by experience in moſt of my neighbors, that thoſe are euer moſt made of by their huſbands, who that way deale moſt falſly with their huſbands. Beſide that, how openly ſoeuer they deale in theſe affairs, their huſbands neuer heare of it: & though they doe heare of it yet wil they not harken vnto it: & though they doe in a manner ſée it yet wil they not beléeue it: and though they doe beléeue it, yet will they loue them the better, to haue them leaue it the ſooner. Againe what know I whether my huſband deale falſly with me, & rew in ſome other ſtreame, which if it be ſo, I ſhall but ſaue his ſoule in paying his debts, & exercíſe the vertue of iuſtice in requiting like for like. And touching corrupting of my childrens bloud, I think it made more noble, in participating with a blood more noble then my huſband is. But cauſt thou harlot cal him huſband, whom thou meaneſt ſo wickedly to betray? Am I in my wits to vſe theſe witleſſe words? Is it my mouth that hath vttered this blaſphemy? or was it the deuill within me that deliuered it forth? No, if I were guilty but in thought therof, I would reſtore the fault vñ criminal pennance, yea if I felt any part in me apt to any ſuch euil, I would cut it off, for feare of infecting the reſt of the body. Good God whither now is honor fled, which was euer wont to be ỹ faireſt flower in my garland? Whither now is chaſtity chaſed which hath bin alwayes the chiefeſt ſtay of my ſtate? Shall the Sunne of my ſhining life be now eclipſed with an act ſo filthy that the very remembrance thereof is no leſſe grieuous then death? Why, was Helen

for all her heauenly hew any other accounted then a common harlot? and was it not onely to be reuenged on her and her Champion Paris, that the Grecians continued their seege so long? And touching the inconueniences I may incur by this refusall, is any euill worse then dishonesty? Is there any thing to be fled more than offence? Is not the losse of goodes lesse, then of ones good name? Is not an honorable death, to bee preferred before an infamous life? and touching the Countesse before rehearsed, had she euer married with the king, if she had not continued in her constancy to the end? And for the Dutches of Sauoy, what hurt sustained she by ỳ false accusation? Did it not make her glory & vertue shew more splendently to the whole world? Yes no doubt of it. For like as streames, the more yee stop them the higher they flow, and trées the more yee lop them, the greater they grow, or as spices the more they are beaten, the sweeter sent they send forth, or as the hearb Camamile, the more it is trodden downe, the more it spreadeth abroad vertue and honesty, the more it is spited the more it sprouteth and springeth, for honor euer is the reward of vertue & doth accompany it as duly as the shaddow doth the body: And as the Sun, though it be vnder a cloud, keepeth still his brightnesse, though wee see it not: so vertue, though it be dimmed with diuilish deuises, yet it keepeth her power & strength stil though to vs it seeme vtterly to be extinguished: so that so long as I remaine vertuous and honest I néd not care what man, mallice, or the deuil can deuise against me. No, no, dear children you shal not by my meanes be suspected to be bastards, neither wil I make thee sweet husband ashamed to shew thy face amongst the best of them, and I will let thée vnderstand the villany which that viper Sinorix indeuoureth to do thee. And shal I deale so fondly indéd? Is not the repulse punishment ynough, vnlesse I bewray his doings to my husband, & so procure him further displeasure? Yea, I might thereby be occasion to set them together by the eares, whereby it might fall out (as the euent of battel is alwais doubtfull) that my husband, might be hurt or slain, & then the common report would be (as the people are euer prone to speak the worst) that I, being an ill woman, had conspired his confusion, and set Sinorix to slay him. And though no such thing chanced (as God forbid it should) yet this at least I should be sure to get by it, that my

husband

husband euer after would be ielous ouer me, & right careful would he be to kéepe that which he saw others so busily to séeke. And (such is the malice of men) perchance he would iudge some light behauiour in mee to bee the cause that enouraged Sinorix to attempt my chastitie. For men haue this common opinion among them, that as there is no smoke but where there is some fire, so seldome is there any feruent loue, but where there hath bin some kindnes shewed to kindle ones desire. Moreouer, this toy may take him in the head, that it is a practise betwéen vs two to preuent suspition, and cloak our loue, and with the firm perswasion of my inuincible chastity, to lull him asléep in security, and then most to deceiue him when he least suspecteth guile: and if at any time he heare of it by other, I may stop his mouth with this, that I my selfe told him of it, which if I had meant deale falsly with him, I would not haue done: yea what know I whether he will like the better or worse of mee, for breeding such a Bées nest in his braine? Lastly, I should derogate much from mine own vertue, & in a maner accuse my self of proneneste to fal that way, as though I were not strong enough to withstand his assaults, without the assistance of my husband. Yes God, in whom I repose my trust, shall fortifie me against the fury of my foes, and giue me grace with wisedome to escape his wiles, with charinesse to eschew his charms, & with piety to resist his prauity.

Now to returne to Sinorix, so soon as that old Pandarina had related vnto him at large the answer of his Mistres, he fell from the place he sate, flat vpon the ground, & lay in a traunce a great while: and now those sparkes which before loue had kindled in him, were with continuall sighes so blowne, as it were with a paire of bellowes that they brake forth into fiery flames, and that which before was fancie, was now turned to fury: for being come to himselfe, or rather being quite past himselfe, with staring lookes, pale countenance, with fiery eyes, with gnashing téeth, with trembling tongue, in rage he roared forth these words.

And shall I thus be frustrate of my desire? shall I with words and workes, with praiers and presents, pursue the good will of a dainty disdayning dame, and receiue but labour for my loue, and griefe for my good will? but ah frantick fole, why do I in my rage, rage against her who is the most faire & curteous creature vnder

heauen? No, it is that churle Sinnatus that soweth the séede of my sorrow, it is his security towards her, that causeth her crueltie towards me, the feare she hath of him, is the cause she dareth not take compassion on my passions. And shall he swim in blisse, and I lie drencht in déepe despaire? Shall he be ingorged with pleasure, and I pine away in paine? No, I will make him feele that once, which he maketh me feele a thousand times a day. And herupon determined with himselfe, by some meanes or other, to procure the death of Sinnatus, thinking thereby the sooner to obtaine his purpose of his wife. And calling vnto him one of his swearing swashbuckler seruants, he laid before him the platforme of his purpose, and told him plainely, if he would spédily dispatch Sinnatus out of the way, hée would giue him a thousand crownes in his purse, to kéepe him in an other Country. His seruant, though altogether past grace, yet for fashion sake began to aduise his master more wisely, saying.

For mine owne part it maketh no matter: for an other Country is as good for me as this, & I count any place my Country, where I may liue well, and wealthily: but for your part it behoueth you to lok more warily to your selfe, for that your loue towards Camma is knowne to diuers of the Citty, by reason wherof, if I should commit any such act, it must néeds be thought that you must néeds be accessary thereto, which wil turne though not to your death (for that none hath authority aboue you to execute the rigour of the lawes vpon you,) yet to your bitter shame and reproach it cannot but conuert.

Tush (saith his master) the case is light, where counsaile can take place: what talkest thou to me of shame, that am by iniurious and spitefull dealing depriued the vse of reason, and dispossessed of my wits and senses? Neither am I the first that haue plaide the like part. Did not Dauid the chosen seruant of God, being blasted with the beauty of Bersabe, cause her husband Vrias to be set in the forefront of the battaile to be slaine, which done, he married his wife? And why is it not lawfull for me to doe the like? But I know the worst of it, if thou wilt not take it vpon thée, I wil either do it my selfe, or get some other that shall.

The man seeing how his master was bent, both to satisfie his minde, and to gaine so great a summe of money, promised to per-

forme his charge: which with opportunity of time and place he did. And seeing Sinnatus on a time (in ill time) passing thorow a blinde lane of the Cittie, he throwded himselfe in a corner, and as he came by, shot him thorow with a Pistoll: which done, he forthwith fled the Country. Camma hearing of the cruell murder of her husband, and by the circumstances, knowing Sinorix to be the author therof, tearing her haire, scratching her face, and beating her body against the ground, so soone as the flods of teares had flowne so long that the Fountaine was dry, so that her speech might haue passage, which before the teares stopped, she began to cry out in this careful manner.

O God, what iustice is this, to suffer the earth to remaine polluted with the blood of innocents? Diddest thou curse Cain for killing his brother Abel? and wilt thou not crucifie Sinorix for slaying Sinnatus? Is it for our crying crimes that thou wilt not, or is it to vs a heauy tyrall, that thou delaiest to preserue thy seruants from the clawes of Sathan? If there bee no safety in innocency, wherein shall we repose our selues? If thou be not our Protector, who shal defend vs? If the wicked vanquish the vertuous, who shal set forth thy honour and glory? or who will so much as once call vpon thy name? But what meane I wretched Wight to exclaime against God, as the authour of my euill, whereas it is only my self that am guilty of my husbands death? It is I that pampred vp my beauty, to make it glister in the sight of euery gazing eye, in the thriftlesse thred whereof this Tyrant was entangled, that to vnwinde himselfe therout, he hath wrought all this mischiefe. It is I that would not detect his doing to my husband, whereby he might haue preuented the perill which hung ouer his head. And seeing I haue been the cause of his death, shal I (being a murderer) remaine aliue? Did Alicione, seeing the dead carkasse of her husband Ceix cast on shore, willingly cast her selfe into the Sea to accompany his death? And shall I see my swæ, Sinnatus slaine, and and not drink of the same cup: Did true Thisbe goare her gorgious body with the same sword wherewith princely Piramus had prickt himselfe to the heart? And are not my hands strong enough to doe the like? Did Iulietta die vpon the corpes of her Romeo? And shall my body remaine on earth Sinnatus being buried? No, gentle death come with

thy direful dart, and pearce my painfull heart, and with one death, rid me out of a thousand deaths at once. For what thought doe I thinke on my Sinnatus, which doth not procure me double death? What thing doe I see belonging to him, which is not a trebble torment to me? But it is cowardlinesse to wish for death, and couragiousnesse valiantly to take it. Yes, I can and wil bestow my life for my Sinnatus sweet sake. But O God shall that Tirant remaine a line to triumph in his trechery, and vaunt in his villany? Shal I not see his fatall day, before my final end? It is his blood that wil be a most sweet sacrifice to the ghost of my Sinnatus, not mine: and then can I end my life contentedly, when I haue offered vp this acceptable sacrifice, and vntill such time as I haue opportunity hereto, I will prolong my dolefull daies in direfull griefe, and only the hope of reuengement shall heauily hold my lothsome life and sorrowfull soule togither: For other cause why I should desire life I haue not, for that I am vtterly depriued of all ioyes of life. For as the bird that is bruised with some blow, lyeth aloft on the leaues, and heares his fellowes sing, and is not able to vtter one warbling note out of his mournefull voice, but rather hates the harmonie which other birdes do make: so I, my heart being bruised and broken, sit solitarily alone, & see som hang about their husbands necks, some closely clip them in their armes, some trifle with them, some talke with them: all which sight redoubleth my paine, to think my selfe depriued of those pleasures: yea to a wretched wounded heart that dwels in dole, euery pleasant sight turnes to bitter spight, and the onely object which shall euer content mine eyes, shall be the destruction of that Tirant which hath brought me to this desolation.

Now Sinorix thinking that Time had taken away her teares and sorrow, and supposing that neither she, neither any other had suspected him for the murder of her husband, began to enter into the liſts of lust again, and with a new encounter of incontinency to set vpō her. But she so much abhorred him, that if she but heard his name it caused her nature to faile in her, and al her senses to faint: so that when hee saw no possibility to impell her to impiety, hee meant to moue her in the way of marriage, & caused her neere kinsfolke and friends to solicite his sute vnto her: who partly for feare of his displeasure, partly for that they knew it would be greatly to

her

her aduancement, laboured very earnestly in the matter, and were so importunate vpon her, that no answer would satisfie them. Now Camma seeing she could not be rid of her friends, & foreseeing that by this means she might be rid of her enemy, agreed to take him to husband. And the day of the solemnizing of the marriage being come they went together to the temple of Diana, where all things according to custom being consummated, the bride wife (as the vse was) drank to her husband in drinke as he thought, but indeed in poyson which she had prouided of purpose: & when she saw he had dranke vp his death she said vnto him: Go now and in stead of thy mariage bed, get thee a graue, for thy mariage is turned to murder a punishment iust for thy outragious lust & cruel tyranny, for vengeance asketh vengeance, and blood, blood, and they that sow slaughter shall be sure to reape ruine and destruction. Now Sinorix hearing these words, and feeling the force of the poison to worke within him, assayed all the remedies he could to heale himselfe, but all in vaine. Camma also feeling the poyson to prevaile within her, fell vpon her knees before the altar of Diana vttering these words.

O Goddesse thou knowest how, since the death of my sweet husband, this life hath bin most loathsome and sower vnto me, & that the only offering vp of this sacrifice kept me from him, which now in thy presence I haue performed I think my self to haue satisfied my duty, and purchased thereby a passport, to passe to the place and paradise where my husband hath his habitation.

Immediatly vpon this so well as she could she crauled home to her house, where she was no sooner, but she had certaine tidings brought her that Sinorix was dead: Wherewith with great ioy she cast her selfe downe vpon her bed, and called her little children about her, and blessing, and busking them, said.

Alas pretty Imps, who shal now defend you from your foes? who shal redresse your wrongs? your father is gone, your mother is going, and you poore soules must abide behind, to abide the brunt & bitter blast of this wretched world. Ah if the loue which I bare my husband had not béene exceeding great, nature would haue caused me to haue had some care of you, and for your sake to haue suffred my self somtime longer to liue: but now as I haue shewed my selfe a louing wife, so I scarce shewed my selfe a naturall mother. But

alas

alas, it was reason I should preferre him before you, who was the author of you, and who blessed me with you. Well, I see now my time is come, my tongue begins to faile, come deare children and take your last conge of your lost mother, God shield you from shame, God preserue you from perill, God send you more prosperous fortune then your poore Parents haue had. And thus farewell my fruite, farewell my flesh, farewell sweet babes, and (O) welcom my Sinnatus, whom I see in the skies ready to receiue me: and so in sorrow and ioy she gaue vp the ghost.

Now I would wish you blasing starres, which stand vpon your chastity, to take light at this lot, to take heed by this harme: you see the husband slaine, the ruffian fled, the louer poisond, the wife dead, the friends comfortlesse, the children parentles. And can the preseruation of one simple womans chastity, counteruaile all these confusions? Had not the losse of her chastity, been lesse then of her life? Yea and of so many soules, which (no doubt) are in danger of damnation by their desperate and sudden death? and of her owne specially, by her wilfull and voluntary death? But it is naturally incident to women, to enter into extremities, they are either too loning or too loathing: too courteous, or too coy: too willing, or too wilfull: too mercifull, or too mercilesse: too forward, or too froward: too friendly, or too fiendly: the meane they alwayes meanly account of: otherwise, she might with reason (sooner then rigor) haue repressed his rage, shee might with some continent courtesie, haue coled his incontinent desire: and better it had been to haue drawne him on with delaies, then to haue driuen him into such despair, and to haue brought him into some error, then to haue put him into such terror. But howsoeuer my words run, I would not you should take them to tend altogether to her dispraise: for as I must condemne her cruelty, so can I not but commend her constancy & chastity, and thinke her worthy to be compared to Lucrece, Penelope, or what woman soeuer that euer had any preheminence of praise for her vertue. And I would wish my gallant youths, which delight to gaze on euery garish glasse, and to haue an Dare stirring in euery beautifull boate, not to row past their reach, not to fire their fancies vpon impossibles, not to suffer themselues to be blasted with the beames of beauty, or scorched with the lightning of loning lookes: such loue

toward

toward the married is euer without law, ſuch fire is with feare, ſuch ſuits are without ſhame, ſuch cankers, if they be not at the beginning cured, grow to the confuſion of the whole body. Therefore Gentlewomen, I leaue it to your iudgements to giue ſentence, whether be more worthy of reprehenſion he or ſhe. He had the law of loue on his ſide, ſhee had the law of men and of marriage on her part: loue led him, which the gods themſelues cannot reſiſt: chaſtity guided her, which the goddeſſes themſelues haue loſt: he killed him whom he counted his enemy: ſhe killed him whom ſhee knew her friend: ſhe with reaſon might haue preuented great miſchiefe, his wings were too much limed with luſt to flie forth of his folly.

Tereus and Progne.

Tereus *king of* Thrace, *enamored of* Progne, *daughter to* Pandion *prince of* Athens, *obtaineth her in marriage, and conueieth her into his owne Country*, Progne, *deſirous to ſee her Siſter* Philomela, *mooueth* Tereus *to goe to* Athens, *and to get licence to bring her into* Thrace, *who on the way falling into vnlawfull liking of her forceth her to his pleaſure, and cutteth out her tongue, that ſhee might tell no tales:* Progne *hauing hereof ſecret intelligence in liew of that fowle fact, murdred his and her owne ſonne, young* Itys, *and dreſſed him in meates for his fathers mouth. Which horrible deed when* Tereus *would haue reuenged vpon the mother & Aunt, they eſcape his hands, and are tranſformed into Birdes.*

IF it were meet for mortall creatures to complaine of their immortall Creator, then truely may we iuſtly prepare complaint againſt our maker, for that of all his creatures he hath made man moſt miſerable. Herbs, Trees, and Plants he hath framed without ſenſe, whereby they neuer feele the force of wintere blaſts, neither the fire of ſummers blaze: foules, fiſhes, and beaſts, he hath bereaued of reaſonable ſoule, whereby they beare the brunt of their bodies only, and are not moleſted with the motions of the mind: but men hee hath made ſubiect to infirmity of body, to miſeries of mind, to all formes of ſtrife, and pangues of paine. And as the

Camelion changeth him selfe into the colour and hew of euery thing he doth view: so man is made apt to be transformed into any misfortune, and to receiue any euill that reigneth vpon the face of the earth; yea, if we consider the whole course of our life, wee begin with cries, and end with cares: for we are no sooner out of our mothers wombe, but wee forthwith cry, to signify the sorrow which will ensue in our succeeding age. In our infancy our tender bodies are subiect to many infirmities, in our childhood our weake minds are troubled with many toies: we are plied sore to science, which is of hard digestion to vs, wee feare the masters lowring looke, which is a continual torment vnto vs, but oh, the sea of sorrow and waues of woe, which then ouerwhelme vs, when once we arriue to mans estate. What vaine desires? What fantastical follies? What careleſſe and ſpareleſſe ſpending? What prodigal pride? What fiery flames of loue? What haire braind heat of hate? What penſiue feare of parets diſpleaſure? What ſolitarines in ſingle life? What minde to marry? What miſery in marriage? What charge in children? What care of their inſtruction? What feare of their deſtruction? And touching our owne bodies, what often ſurfetings? What perilous plurifies? What fearefull feuers? What dangers in war? what peril in fight? yea, what ſorrow which this age is not ſubiect to? Laſtly, in old age we couetouſly care for coin, we tole for trafh, we thinke we neuer haue enough, we thinke all too much that is ſpent? we take little pleaſure in any thing, we thinke the world is changed, and that it is far worſe then when it was when we were yong, only becauſe our bodies are changed, and our vitall heate ſo baniſhed away, that nothing ſeemeth pleaſant vnto vs, though it be the ſame it was wont to be, ſo that we think the alteration to be in the thing when it was in our ſelfe. And then, not onely our memory fayleth, our wits wax weake, we returne to infancy againe, but our bodies alſo are broken with cares, taken with cramps ſhaken with palſies, tormented with the ſtone, lamed with the gout, dried with dropſies, our ſight waxeth dun, our hearing deaf, our ſmelling final, our taſting vnſauſome, our ſaling feeble, yea all our ſenſes are almoſt without ſenſe: and yet wee are loath to dy, and leaue our worldly muck, the feare of approaching death both daily daunt vs, and at length his deadly darts do daily deſtroy vs. And

ſurely

surely the consideration of this our miserable estate, doth so resolue me into sorrow, that if your presence did not sprinkle me with some deaw of delight, I should hardly frame my wits to procure you pleasure by any pleasant history, but rather continue a doleous discourse of our calamity. And yet the historie I meane to tell, shall not be altogither estranged from the argument of my former discourse: but though it manifest not our manifold misery, yet shall it at least set forth the frailty of our felicity. The history is this.

The flourishing Common wealth of Athens, had to their Prince one Pandion, whose estate both fortune beautified with great wealth, and God dicked with goodly children, to wit, two daughters of excellent beauty, the eldest named Progne, the youngest Philomela. Now fame, being a tatling Goddesse, blazed the bruite of Progne abroad into diuers Countries, vntill at length the rumour of her renowne rong about the eare of Tereus King of Thrace, who being a young lusty gallant, made no great account of the commendations which were giuen her, knowing, if he were disposed to marry, he might make his choice among a great number, as good as shee was, and more neare neighbours vnto him then Athens was. But destinies so draue, that shortly after this, on a night in his sleepe, he seemed to see her stand apparently before him (only a strong imaginatiō allaring him that it was she) which sight sunk so deeply into his heart, and brought him such excessiue delight, that he presently awaked, and missing the partie that procured him such pleasure, his ioy was turned to annoy, neither could he euer after fynde any contentation in any thought or deed, but onely in this determination, to go haue a true sight of her, whose seeming shadow had so dazeled his eyes: and with all speed repayred his Shippes, and prepared all things necessary for such a voiage, and by the helpe of good winde, and wil, shortly arriued there, where his heart had already cast anker, and sent ambassadours to the King, to certifie him of his comming: who receiued him with royalty fit for his regall estate, and at the first incounter of the two Princes, Tereus sayth.

My comming vnto you, O noble Prince, is not as an open enemy to inuade you, for you see I am vnarmed, neither as a secret traitor to intrap you, for you know I am your friend: but that you may

not marualle at my sodaine comming, you shal vnderstand, it is to sée your daughter the Lady Progne: for, you shall sone perceiue I pretend well vnto her, Pandion answered.

As (most worthy Prince) the cause of your comming is friendly so can I not but friendly accept it: and how much I thinke my selfe honoured thereby, so much I count my selfe bound vnto you. And after a little pause passed betwéene them, of the estates of their Realmes, and manners of their countries, Pandion preferred him to the sight of his daughter whom after Tereus had saluted with a courteous conge, he entred into discoursing in this sort,

If (faire Lady) I should tell the truth of my comming into this Country, I thinke you would take it but for a trifling toy: yea if I should in wordes plainely set downe the cause of this my enterprised iour ney, & the case which through your meanes I remaine in I doubt you would neither beléeue the cause, neither reléeue my case: for that the strangenesse of the one would breed great incredulity, and for the other the small acquaintance I haue with you, and lesse deserts towardes you, can craue small curtesie: yet if it please you to know, neither the desire to sée this Country, neither the renowme of your vertue, and beauty brought me hither: For though the report thereof be great, yet now I see, I must needs say, that fame hath rather framed your praise maliciously, then reported it truely: for, for one good part reported to be in you, I perceiue by your countenance such confluence of good conditions, that I cannot but count the rumors that run of you, rather sparing speech, then right report. But the cause of my hasty comming and heauy, case is this. It pleased the gods to prefer your seemly selfe to my presence in the same louely likenes wherein you are at this present, what time I tooke such view of your sweet face, that approaching this day to your fathers palace before I knew who you were, what you were, or where you were, as you loked (if you remember it) out of your chamber window, I said to my seruants, lo yonder stands the peereles paragon princely Progne: and since that sight in my sleep I take the heauens to witnesse, I neuer enioyed one quiet sleepe, but continued in contemplation how I might bee placed in possession of the personage, which drane me into such admiration. Now seeing it pleased the gods thus miraculously to moue me to

trauaile

trauaile to see you, and seeing thee sight of your sweet face hath fast fettered my fancy in linkes of loue, these may be humbly to desire you, neither to resist the motion of the gods, neither to reiect the deuotion of my good will. And if I haue preferred your loue before all the Ladies of mine own land, if I make you that profer which many Princes haue vsed for, if neither wearines of way, neither perils of sea, could prohibite me from pursuing your good will, if I be content to resigne my kingdome, liberty, and all that I haue, into your hands, I shall desire you not to contemne my curtesie, but to countervaile my paine, and to returne my good will with like loue and affection. This request also resteth to make vnto you, that you driue me not off with trifling delaies: for neither will the extreamity of my perplexity permit long delay: neither wil the estate my kingdome standeth in, suffer me long to be away.

Progne hearing the earnest suite of this Prince, and seeing nothing in him to be misliked, considering also what haste his request required, stood not vpon the nice termes of her virginity, but with a reuerence of maiesty made him this answere.

Most worthy Prince, whatsoeuer were the cause of your comming into this country, the King my Father hath to hold himselfe much beholding to your Maiesty, that it would please you to doe him the honor to visit him: but touching the cause you pretend, I doubt not but your wisdom knoweth that dreames are doubtfull, and visions are altogether vaine, and therefore I must craue pardon, if I hardly beleeue, that vpon so light a cause you should vndertake such heauy trauell: and I much muse, that in your sleepe the gods had no semlier sight then my selfe to present vnto you: but whether before you came hither, the gods mooued your mind, or whether being here, your owne fancy forced your affection towards me, assure your selfe this, if your loue be as loyall, as our words seeme wonderfull in shewing the originall therof, you shall not find me either so discourteous, as to contemne your good will, either so vngratefull, as not to requite it, mary as I may, which is for your harty good will to giue you my heart, for any benefit of my body, it is not in me to bestow on you: for if you do that iniury, to exact any thing at my hands lasciuiously, honesty will not allow it, whose hands I meane not to transgresse: and if you do me that honor, to

persue my goodwill in the way of marriage, perchance my parents will not permit it, who only haue power to place me at their pleasure. So that as the one halfe and moety of me is not mine, so the other part, if your good will be as great as you pretend, shall bee yours. Presently vpon this he preferred his suit to her parents, who were no lesse glad of such a Sonne in law, then he of such a wife: And so out of hand the mariage with great solemnity was celebrated, Which done, he ioyfully departed from his sorrowfull father in law, & in short time safely landed with his wife, in his own land, where they liued together the space of fiue yeares, in such ioy, as they commonly inioy who carry Fortune as it were vpon their shoulders, and abound in all things which they can wish or desire. But see the frailty of our felicity, marke the misery which mortall men are subiect to. A man would haue thought this maried couple, in loue so loyall, in estate so high, in all things so happy, had beene placed in perpetuity of prosperity. But alas, what estate hath fortune euer made so inuincible which vice cannot banquish? Who hath euer beene established in such felicity, but that wickednes can worke his ouerthrow? What loue hath euer beene so fast bound, but by lust hath beene losed? Yea the most faithfull bond of friendship betweene Titus and Gisippus, thorow lust was violated: the most naturall league of loue betweene Antiochus and his owne sonne, through lust was broken: and this most loyall loue betweene Tereus and Progne, through lust was turned to lothsome hate. For it fortuned, that Progne after they had bin married together a while, entred into great desire to see her sister Philomela, and lay very importunately vpon her husband to go to Athens, and request her father Pandion to let her come vnto her. Tereus loued his wife so intirely, that he would deny her nothing but presently imbarkt himself, and went to fetch Philomela, vnto her: And being arriued at Athens, he made Pandion priuy to the cause of his comming. The old man was affaied w great sorrow, to thinke he must part from his faire Philomela, the only stay and comfort of his old yeares: but Tereus intreated so earnestly, that he could not deny him easily, and Philomela was so desirous to see her sister that had so louingly sent for her, that she hung about her fathers neck, kist him, and vsed all the flatteries she could, to force him to yeld his consēt to her departure,

ture: wherewith he being vanquished, with weeping eyes, in great griefe and dolour, deliuered his daughter to Tereus, saying:

It is not my daughter onely I deliuer you, but mine owne life: for assure your selfe, my life cannot last one minute longer, then I shall heare thee doth well: and if her returne be not with speede, you shall heare of my speedy returne to the earth, from whence I came.

Tereus desired him to be of good cheere, promising to be as carefull of her well doing, as if she were his owne sister or child: whereupon the old man blessing his daughter, gaue her vnto him. But like a simple man, hee committed the sely sheepe to the rauening Wolfe. Nay, there was neuer bloudy Tiger that did so terribly teare the little Lambe, as this tyrant did furiously fare with faire Philomela. For being in sole togither, hee began filthily to fire his fancy vpon her, and casting the feare of God from before his eyes, rooting the loue of his wife out of his heart, contemning the holy rites of matrimony, and the sacred state of virginity, he fel to fleshly dalliance with her, and attempted to win that point of her, which she held more deare & precious then her life, and which ought to be of curious regard to all women of honest behauiour. But hauing no other weapon but weeping to defend her selfe, by pittifull exclamations & cries, she kept him from satisfying his insatiable desire. But as the rauening Wolfe, hauing seized his tearing clawes in some silly Lambe, seekes some denne to hide him in, that nothing hinder him from quietly enioying his prey: so he was no sooner arriued on the Coasts of his owne Country, but that he secretly conuayed her to a grange of his owne, farre from any Towne or Citty, and there by force filthily deflowred her. The poore maide thus pitcously spoyled, so soone as her griefe would giue her leaue to speake, spit forth her venome against his villany in this sort. Ah most tyrannous traitour, hast thou thus betrayed my Father and Sister? hadest thou no other to worke thy wickednes on but mee, who was the Iewell of my Father, and the ioy of my Sister, and now by thy meanes shal be the destruction of the one, & the dissolution of the other? O that my hands had strength to teare those staring eyes out of thy hatefull head, or that my mouth were able to sound the trumpet of this thy trumpery, either to the court of my sister, or coun-

country of my father, that they might take reuenge on thy villany. O curſed be the womb from whence thou cameſt, and the paps that gaue thée ſuck: O curſed be the cauſe of thy conception, and the father that begat thée, who if he neuer otherwiſe in his life offended, yet doth he deſerue to be plunged in the moſt painefull pit of hell, only for begetting ſo wicked a ſonne.

Tereus not able to endure this talke, and fearing leaſt her words might bewray his wickednelle, made no more adoe, but toke his knife, and like a bloudy butcher, cut her tongue forth of her head. This done, he cauſed her to be locked faſt in a chamber, taking euery thing from her, whereby ſhe might vſe violence towards her ſelf, and ſo went home to the Quéene Progne his wife, with this forged tale. I am ſorry ſweet wife, it is my chance to be meſſenger of ſuch ſowre newes vnto you, but ſéeing of force you muſt heare it, as good I now impart it, as other hereafter report it vnto you. And ſeeing it is an accident which ordinarily happeneth to mortall wights, I truſt of your ſelfe you will giue ſuch order to your ſorrow, that you would ſuffer it to ſinke no deeper vnto your heart, then wiſedom would you ſhould, carrying this in your remembrance, that we are borne to dy, and that euen in your ſwatheclouts death may aſke his due. Alas (ſaith ſhe) and is Pandion departed? No (ſaith he) Pandion liueth, but his life is ſuch, that death would more delight him.

Then farewell my Philomela (ſayth ſhee) thy death I know is cauſe of this deſolation, and thy death ſhal ſome abridge my dayes. And rede (ſaith he) ſo it is, the gods haue had her vp into heauen, as one too good to remaine on earth. Ah vniuſt gods (ſaith ſhe) ſhé is too good for them alſo: what pittie, what pietie, what right, what reaſon is in them to depriue her of life now in the prime of her life, before ſhe haue taſted the chiefe pleaſures of life, or any way deſerued thepayne of death.

Ah ſweet wife (ſaith he) I beſeech you by the loue which you beare me, to moderate your martyrdome, and aſſwage your ſorrow, and only time to repoſe your felicity: for I proteſt by theſe hands, and teares which I ſhed to ſée your ſorrow, that I will be to you inſtead of a Father and a Sifter: yea if you had a thouſand Fathers, and a thouſand Sifters, al their good-wils together, ſhould not ſurmount mine alone. Theſe louing words cauſed her ſomewhat to ceaſe

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from her sorrow, and she began to take the matter as patiently as her paine would permit her. But to returne to Philomela, who being kept close prisoner, determined to pine her self to death: but the hope of reuenge altered that determination, and she began to cast in her head how she might open the iniury to her Sister, which that Tyrant had offered them both. At length shee went this way to worke, shee wrought and imbrodered cunningly in cloth the whole discourse of her course and carefull case. Which being finished, fortune so framed, that a Gentleman, riding late in the night, had lost his way, and seeing a light in her chamber a farre off, drew neere to the window, and called to Philomela, enquiring the way to the next Towne, whereupon Philomela opened the window, and seeing him to bee a Gentleman, whom she thought would not stick to put himself in some peril to redresse a Ladies wrong, shewed him the cloath which she so cunningly had wrought: and in the first place therof was plainely written, to whom it should be deliuered, and from whom. The Gentleman tooke it at her hands, and plighted to her his faith, safely and secretly to deliuer it to the Queene. See the iust iudgement of God, who will suffer no euil done secretly, but it shall be manifested openly, as in times past he made the infant Daniel an instrument to detect the conspiracy of the two Iudas Iudges, who falsly accused the good Lady Susanna, and other times other waies: but this tyranny of Tereus was so terrible, that the very stones in the walles would haue bewrayed it, if there had beene no other meanes vsed.

Now Progne hauing this cloth conueyed vnto her, and fully vnderstanding how the case stood, notwithstanding her griefe was great in the highest degree, yet (a marueilous thing a woman could do so) she concealed the matter secretly, hoping to be reuenged more speedily: but yet her husbands villany towards her caused her to inueigh against him in this vehement sort.

O diuelish deepe dissembling of men, who would haue thought that he which pretended so great good will towards me, would haue intended so great ill against mee? Why, if my person could not please him, could none but my sister satisfie him? And if he thought her most sweete for his mischiefe, yet was it not villany enough to vanquish her virginity, but that he must mangle and dismember her

body also? But what pitie is to bee looked for of such Panthers, which passe not of piety? He shewed his cursed carelesse kinde, he plainely prowes himselfe to proceede of the Progenie of that traytor Eneas, who wrought the confusion of that good Queene Dido who succoured him in his distresse. It is evident he is ingendred of Iasons race, who disloyally forsoke Medea that made him winne the Golden Fleece. Hee is descended of the stocke of Demophon, who through his faithlesse dealing forced Phillis to hang her selfe. Hee semes of the séede of Theseus, who left Ariadne in the Desarts to bee devoured, through whose helpe hée subdued the Monster Minotaure, and escaped out of the intricate Labyrinth. Hée commeth of Nero his cruell kinde, who carnally abused his owne mother Agrippina, and then caused her to bee slaine and ript open, that he might sée the place wherein he lay being an Infant in her belly. So that what fruit? but filthinesse is to bee gathered on such graftes? What boughes but beastlinesse growe out of such stemmes? No, I will neuer make other account, but that faith which a man professeth, is nothing else but forgery: truth which he pretendeth, nothing else but trifling: loue, lust: words, willes: déedes, deceit: vowes, vanities: faithfull promises, faithlesse practises: earnest oathes, arrant artes to deceiue: sorrowes subtilties: sights, sleights: groanes, guiles: cries, crafts: teares, treason: yea, all their doings nothing but baytes to intice vs, hookes to entangle vs, and engines vtterly to vndo vs. O that my mouth could cause my words to mount aboue the skies, to make the gods bend downe their eyes to take view of the villany of this Viper, then no doubt but either the City would sink wherein he is, or the earth would open and swallow him vp, or at the least some plague should bee thundred downe vpon him, which might most painefully punish him. Or why may not the gods vse mee as an instrument to execute their vengeance on him? The wife of Dionisius the Tyrant, wrought the will of the gods on her husband, and miserably murdred him: and why is it not lawfull for me to do the like? Yes, I can, and will deuise such exquisite punishment for this Tyrant, that it shall feare all that come after from the like filthinesse.

Now to further her fury, shee had this opportunitie offered. It

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was the same time of the yere that the Sacrifices of Bacchus were to be celebrated, what time the vse was for the women to go about the countrie disguised, as if they had bene mad: whereupon the Queene tooke a troupe of women with her, and gate to the grange where Philomela was, brake open the doors, and brought her home with her to her Palace, and there they two, the one with signes, and the other with words, entred into cõsultation how to be reuenged on the treachery of Tereus. And surely if a man bee disposed to do his enemy a displeasure indeed, if he follow my counsaile, let him follow the counsaile of a woman, nay all the diuels in hell could not so haue tormented Tereus as they did: so that I thinke your selues will say, her fury exceeded his folly, and her seuerity in punishing, his cruelty in offending. For hee had by her one onely sweet sonne, named Itys. My tong is not able to tell, and my hart rends in twain to thinke, that a reasonable creature should so rage in rigor: that a woman should so want compassion, that a mother should worke such mischiefe to her owne childe. For, as I was about to tell you, she had by her husband one onely Sonne, and she his owne mother miserably meant to murder him, thereby to be reuenged on her husband. O ruthlesse rage, O mercilesse mother! I haue read of a woman named Althea, who wrought the death of her own sonne Meleager, for that he before had slaine two or three of her brethren: likewise Agaue helped to teare in peeces hir owne son Penthey, for that he would not do honor to the god Bacchus: but for a mother to murder, to mangle, to make mans meate of her owne child, being an innocent, an infant, that neuer did or thought amis, who euer heard any thing more monstrous in nature, more beastly in tyranny, or more bloody in cruelty? For, mark the maner of this murder, as her sister and she sate in her priuy chamber meditating of this mischief, in came Itys, the pretty elfe, being two or three yeares of age, and seeing his mother sit sadly, said vnto her, Mammie how dost? why dost weepe? and tooke her about the necke, and kist her saying, I will go call my Dad to come and play with thee. But she like a tirannous Tiger flong him from her, saying, Away impe of impiety, how like thy Father thou art, not onely in fauour, but in flattery also: I will make thee make thy Dad sport shortly. The infant rose again, and came running dugling to her, saying: Why doe you beate

me, Mammee: I haue learned my Christcrosse to day, so I haue, and my father saith he will buy me a golden coate, and then you shannot kille me, so you shannot: but this trifling daliance could not turne her deuilishnesse. But (O dreadfull déede, O lamentable case) she toke her pretty babe by the haire of the head, and drew him into a priuie corner prouided for the purpose, and first cruelly cut off his harmeles head, then butcherly quartred his comely carcase, and betwéene her sister and her, dressed it in order of meat: which done (as the custom was in those feasts of Bacchus) she sent for the king her husband to sup with her, and set before him, for the first seruice her owne sonne. Who after he had fiercely fed on his owne flesh, and filled his belly with his owne bowels, he asked for his little sonne Itys. The Quéene answered: why, do you not sée him? I am sure you féele him. And as he stared about the chamber to haue séene him out crept Philomela from behind a cloath of arras, and flang the childes head in the fathers face, whereby he knew what banquet he had béen bid to: and so sone as his senses were come to him, which that sowre sight had taken away, he drew his Rapier, and thought to haue offered vp the blod of his wife and her sister for a sacrifice vnto his sonne: but they fled from him, and (as Ouid reporteth) were turned into Birds, meaning, they were not worthy humane shape, or the vse of reason, which were such cruell monsters altogether deuoide of ruth and reason. It were hard here Gentlewomen for you to giue sentence, who more offended of the husband, or the wife, séeing the doings of both the one and the other were in the highest degrée of deuelishnesse: such vnbridled lust and beastly cruelty in him, such monstrous mischiefe and murder in her: in him such treason, in her such trechery: in him such falsenes, in her such furiousnesse: in him such diuelish desire, in her such reuengefull ire: in him such hellish heate, in her such hoggish hate: that I thinke them both worthy to be condemned to the most bottomlesse pit of Hell.

Germanicus

Germanicus a young Gentleman of ſmal lining, of the kindred and in the Court of Octauian *the Emperour, becomming amarous of the Lady* Agrippina, *through great ſuite getteth her to wife: and through his valiancy winneth to be proclaimed heire apparent to the Empire. Whoſe ſtate* Tiberius *his coſin enuying diſpatcheth him priuily with poyſon: and* Agrippina *for griefe thereof, refuſing all bodily ſuſtenance, moſt miſerably famiſheth her ſelfe to death.*



THe Aſtronomers are of this opinion, that the Planets haue preheminence ouer vs, & that the ſtars ſtir vs vp to al our enterpriſes: but I am rather ſetled into this ſentence, That not the Planets, but our paſſions haue the chiefe place in vs, and that our owne deſires, not the deſtinies, driue vs to all our doings. Which opinion I may iuſtifie by the example of a Gentleman, named Germanicus, whoſe fortune, neither the Fates fired, neither the Planets planted, neither the ſtarres ſtirred, neither the deſtinies draue, neither the Skies cauſed, but firſt his owne fond fancy framed, and then his owne ambitious deſire finiſhed, as by the ſequel of this hiſtory you ſhall ſée: For this Gentleman Germanicus, frequenting the court of Octauian the Emperour, chanced to fire his eyes on the face of a noble Gentle-woman, named Agrippina, the daughter of M. Agrippina. And as the mouſe mumpeth ſo long at the baite, that at length ſhe is taken in trap: ſo he bit ſo long at the bayt of her beauty, that at length he was caught in Cupids ſnare. And on a time as ſhée was at Cards in the Preſence chamber, this youth ſtood ſtaring in her face in great ſtudy: which ſhe perceiuing, to bring him out of his ſtudy, praied him to reach her a bowle of wine which ſtood vpon a cup-board by: and as hee approached therewith to the place of her preſence, his ſenſes were ſo raniſhed with the ſight of her ſweet face, that he let the boule fall forth of his hands: and retyring back with ſeemely ſhamefaſtneſſe, went for more, and being come therwith, ſhe thanked him for his paines: ſaying, I pray God that fall of the Wine, hinder not my winning, and bring me ill luck, for I know many that cannot away to haue Salt, or Drinke, or any ſuch like thing fall towards them.

Madame saith Germanicus, I haue often heard it disputed in schooles, that such as the cause of euery thing is, such will be the effect: and seeing the cause of this chaunce was good, I doubt not but the effect will follow accordingly: and if any euill doe ensue thereof, I trust it will light on my head, through whose negligence it happened. Agrippina answered: As I know not the cause, so I feare not the effect greatly, and indeed, as you say, hitherto, you haue had the worst of it, for that thereby you haue been put to double paines.

If that be all (saith he) rather then it shalbe said any euill to haue insued of this chaunce, I will perswade my selfe that euery paine which you shall put me to, shall be double delight, and trebble pleasure vnto me. You must vse (saith she then) great eloquence, to your selfe, to perswade you to such an impossibility. Oh if it please you (sayth he) there is an Orator which of late hath taken vp his dwelling within me, who hath eloquence to perswade me to feare greater matter then this.

If (saith she) he perswaded you to things no more behoofeful for your selfe then this, if you follow my counsell, you shall not giue him house-rome long. Madame (saith he) it is an assured signe of a free and friendly mind, to giue good counsaile: but it is hard for one in bondage, and out of his owne possession, to follow it. For what knoweth your honour, whether he haue already taken entire possession of the house wherein he is: which if it be so, what wit is able to deuise a Writ to remoue him from thence? If sir (saith she) he entred by order of law, and paid you truly for it, it is reason hee inioy it, mary your folly was great to retaine such a Tenant: but if he intruded himselfe by force, you may lawfully exclude him by strength.

Indeed (saith he) he entred *vi & armis*, forcibly, but after, vpon certaine parlance passed betweene vs, I was content he should remaine in peaceable possession: mary he hath paide me nothing yet, but hee promiseth so frankely, that if the performance follow, a house with beames of beaten gold, and pillers of precious stones, it will not countervaile the price of it: yea, if I were placed in quiet possession thereof, I would thinke my selfe richer, I will not say then the Emperour, but which is more, then the gods themselues, who possesse their felicitie. And as the hope of obteyning the effect

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of that promise, heaueth me vp to heauen: so the doubt to be deceiued thereof, driueth me downe to hell.

And what iolly fellow (saith she) is this that promiseth so frankly? will hee not promise golden hils, and performe dyrty dales? Would to God (saith he) your seemly selfe were so well acquainted with him as I am, then would I make you Iudge of of the worthinesse of the thing he hath promised, for that you know the goodnesse thereof, none better.

The Lady smelling the drift of his deuises, and seeing the end of his talke seemed to tend of loue, and that touching her owne selfe, thought not good to draw on their discourse any longer, but concluded with this answer. As I am altogether ignorant what your obscure talke meaneth, so care I not to be acquainted with any such company as your Land-lord is, for so (mee thinkes by you) I may more fitly call him, then tearme him your tenant: and so departed away into her lodging.

Germanicus likewise, his Mistresse being gone, gate him to his chamber, to entertaine his amorous conceits: and being alone, brake forth into these words, O friendly fortune, if continually hereafter thou furiously frowne vpon me, yet shall I all the daies of my life count my selfe bound vnto thee, for the only pleasure which this day thou hast done me, in giuing me occasion to talke with her, whose Angels voice made such heauenly harmony in my heauy heart, that where before it was plunged in perplexity, it is now placed in felicity, and where before it was oppressed with care, it is now refreshed with comfort. Yea, euery louely look of her, is able to cure me, if I were in most dire distresse of most dangerous disease: euery sweet word proceeding from her sugred lippes, is of force to fetch me from death to life. But alas, how true do I trie that saying, that euery commodity hath a discommodity annexed vnto it: how doth the remembrance of this ioy, put me in mind of the annoy which the losse of this delight wil procure me? Yet it maketh al my senses to shake to think, that some other shal enioy her, more worthy of her then my selfe: and yet who in this Court, nay in all Christendome, nay in the whole world is worthy of her? No, if she neuer haue any, vntill she haue one worthy of her euery way, she shall neuer haue any. And shal I then, being but a poore Gentleman, seeke to insinuate my

selfe in place so high? shall I by my rude attempt, purchase at least the displeasure of her friends and parents, and perchance hers also, whō to displease, would be no lesse displeasant vnto me then death? Alas, and must loue nēds be rewarded with hate? Must curtesie needes be counteruailed with cruelty? Must goodwill needs be returned with displeasure? Is it possible that bounty should not abide where beauty doth abound? and that curtesie should not accompany her comelinesse? Yes, I am sure at the least she will suffer me to loue her, although her young yeeres and high estate will not suffer her to loue me: and though she will not accept me for husband, yet I am sure she will not reiect me for seruant: and though she wil not receiue my seruice, yet I doubt not but she wil courteously take the tendring therof vnto her. And touching her parents displeasure, what care I to procure the ill wil of the whole world, so I may purchase her good will. Yea if I should spend the most precious blood in my body, in the pursuit of so peereless a peece, I would count it as wel bestowed, as if it were shed in the quarrel of the gods, my Prince, or Country. For she is the goddesse whom I will honour with deuotion, she is the Prince whom I wil obey with duty, she is the Countrey in whose cause and quarrell I will spend my life, lyuing, & all that I haue. Neither is there such cause why her friends should storme much at the matter: for though my lands and reuenues are not great, yet am I of the blood royall, and nere kinsman to the Emperour, who wil not suffer me to want any thing pertayning to my estate and degree. Why Alexane, a youth like my selfe, practised the mighty Emperour Otho his daughter and darling Adalesia, stole her away, and maried her: and do I stick to attempt the like with one of farre meaner estate, though of farre more worthinesse? And though frowning Fortune tossed him for a while in the tempestuous seas of aduersity, yet at the length he ariued at the hauen of happy estate, and was reconciled to the good grace and fauour of the Emperour againe. And though at the first my ship be shaken with angry blasts, yet in time I doubt not but to be safely landed on the shore, and haue my share of that which no shewes of shrewd fortune shall keepe me from. He is not worthy to suck the sweet, who hath not first sauoured the sowre. And as the beauty of a faire woman, being placed by a foule, blaseth more brightly: so each toy

ioy is made more pleasant, by first tasting some sowre sops of sorrow. Did not the peril which Leander entred in the sea, and the paine which he toke in swimming, make his arriuall to the hauen of his heauenly Hero more happy and pleasant? Yes no doubt of it: for besides the feeling of the present pleasure, the remembrance of the perill past delighteth. Besides that, by how much more a man hazardeth himselfe for his mistris sake, by so much the more he manifesteth the constancy of his loue, and meriteth méd at her hands more worthily. This saying also is no lesse tried, then true, and fortune euer fauoureth the valiant, & things the more hard, the more haunty, high, and heauenly: neither is any thing hard to be accomplished by him which hardly enterpriseth it.

With these and such like sayings, encouraging himselfe, he purposed to pursue his purpose, and fayled not daily to attend vpō his Mistris with all duety and diligence, and sought all occasions hee could to let her vnderstand his loyall loue, and great good-will towards her: which she perceiuing, disdained not to acknowledge by her amiable and courteous countenance towards him, wherwith he held himselfe as well satisfied, as if he had bin made Monarch of the whole world. And though he were oft determined in words to present his suite vnto her: yet when it came to the point he should haue spoken, feare of offending her altogether disapointed his purpose, and made him mute in the matter he minded to vtter. But at length, perceiuing that delay bred danger, for that shee had many other suiters, and feeling by experience, that as fire, the more it is kept downe, the more it flameth vp: so Loue, the more he sought to suppresse him, the more fiery sparcles hee expressed within him, he began to set feare aside, and to force a supply of courage in his faint heart: and seeing his Mistris sit in the presence alone, he entred into reasoning with her, in this manner.

Madam, for that I see you without company, I am the bolder to presume to preasse in place, wherof though I be altogether vnworthy, yet am I altogether willing to supply it, and if my company may cōtent you, as wel as your sight satisfieth me. I doubt not but you will accept it in good part: and so much the lesse I hope my company shalbe cumbersom vnto you, for that you are busied about nothing, wherto my presence may be preiudiciall. & no verily when

I consider the common course of life, which your sweet selfe, and other maides of your estate lead, me thinkes it is altogether like the spending of your time at this present, which is (with your leaue be it spoken) idely, vnfruitfully, without pleasure or profit. And if my credite were such with you, to craue credite for that which I shall speak, I would not doubt but perswade you to an other trade of life, more commendable to the world, more honorable amongst all men, and more acceptable in the sight of God. For beleeue me, I pitty nothing more then Virgins vaine piety, who thinke they merite meede for liuing chastly, when indeed they deserue blame for spending their time wastly.

Sir (saith she) as your company contenteth me well inough, so your talke liketh me but a little: for though I must confesse I sit at this present without doing any thing, yet in my fancie it is better to be idle then ill employed, as your selfe are now, in reprehending that state of life, which excelleth all other, as far as the Sunne doth a Starre, or light darkenesse, and wherein I meane, for my part, to passe the pilgrimage of this my short life, if either God dispose me not, or my friends force me not to the contrarie.

God forbid (Madam saith he) you should continue your time in any such trifling trade of life which indeed is to be counted no life at all, as the Grecian Ladies can truely testifie, who (as Homer reporteth) count their age from the time of their mariage, not from the day of their birth: and if they be demanded how olde they be, they begin to reckon from their mariage, & so answer accordingly: for then onely (say they) we begin to liue, when we haue a house to gouerne, and may commaund our children and seruants.

Tush (saith the Lady) this is but the sentence and proper opinion of one particular people, who perchaunce by nature of their Country, or otherwise, are more desirous of husbands, then other: neither is it any more reason that we should be tied to their example then they be bound to follow our virgin Vestals, or other, who consume the whole course of their life without contaminating their corps with the company of man: May rather (saith he) without receiuing their perfection from men according to the opinion of Aristotle. But Madam, I did not produce that example, as necessary for all to follow, but as profitable to proue and shew what course

account

account they made of virginity, which you so highly esteem of. But to leave particular opinions, and come to generall constitutions and customs, I meane both naturall, humane & diuine lawes, and you shall see them all make against you. And first, if you consider natures lawes, which in the doings of creatures without reason are plainly set down, you shall see no liuing wight in ỹ vniuersall world, but that so soone as by age they are apt thereto, apply themselues to that life whereby their kinde may be conserued, and number encreased. Behold the high flying Falcon, which soareth so high in the ayre, that a man would think she should stoupe to neither lure nor lusk: yet she is no soner on Entermuer, or at the farthest a white Hauk, but that of her own accord she commeth to the call of the Tassegentle her mate. Likewise the Doe, which flingeth so fraly about the Woods, as though she made no account of the Male, yet she is no soner a Dores sister, but she seeks the society of the Buck. Yea, if it would please your seemly selfe to enter into the consideration of your own nature, or if your curtesie would recount me worthy to haue the examinatis of your secret thoughts, I doubt not but you would confesse your selfe to feele a fiery forces of this naturall inclination which is in other creatures, which being so, you must grant to deale vnnaturally in resisting that naturall motion, which cannot be ill or idle, because nature hath planted it in you: For God & nature doth nothing vainly or vilely. And in that some do amisse in rebelling against nature their ouer scrupulous nicenes is the cause, when they will lay on themselues heauier burdens then they are able to beare, & do refuse to beare those burdens which nature hath appointed them to beare, which are but light.

What take you Sir (saith she) so much of Nature, and of creatures without reason, as though we ought to follow either the instinct of the one, either the example of the other. I haue bin alwaies taught, that reason is the rule to direct our doings by, and that we ought to lay before vs the actions of creatures induced with reason, to follow and immitate. For if you stick so strictly to the example of reasonles creatures, you should vse the company of women but once or twise at most in the yeare, as most of them do with their females, wherto I am sure you would be loath to be tied.

Madam (sayth he) a Gentlewoman of this Citty hath answered

this obiection already for me. Why then (saith she) will you condemne their doings in some poynts, and place them for paterns to be practised by othersome?

Yea, why not (saith he) otherwise you might generally take exception against the example of men, for that some men in some matters doo amisse: The good euer is to be vsed, and the ill refused But to come to the dooings of men, which you séeme to desire: Doth not euery man, so soone as his daughter is arriued to ripe yeares, trauell to bestow her in marriage, whereby she may enioy, the fruites of loue, and participate with the pleasures incident to that estate? whereby they plainely shew, that the cause why they beget them with pleasure and bring them vp with paine, is to haue them enter into that trade of life, wherein not onely themselues may liue happily, abounding in all pleasure, but also by the fertill fruite of their bodies, make their mortall parents immortall: that when they with age shalbe wasted and withered away, the séed of their séed, may beginne grænely to grow, and flourishingly to spring, to the great comfort of both the father and daughter. For what pleasure the grandfather taketh in the sporting passime of his proper piety children, I thinke you partly understand: and what delight the mother taketh in the toyes of her little sonne, you soone shall perfectly perceiue, if it please you frælyto follow the friendly counsayle which I frankely preach vnto you, For do you thinke, if virginity were of such vertue, that parents would not rather paine themselues to keepe their deare daughters modest maides, then straine themselues and their substance to ioyne them in Iunos sacred bond? Yes perswade your swæte selfe, if your mother were so perswaded, she would rather locke you vp close in her closet, then suffer any to enioy the soueraigne sight of your beauty, or once aspire to your speech, whereby ye might be perswaded to some other kinde of life. But she experienced by yéres, knoweth best what is best for your behoofe, and would you should follow her example, and make no conscience to lose that, which she her selfe hath lost, which except she had lost, we had lost so rare a iewel as your swmly selfe are, which what a losse it had beene to my selfe I dare not say, least you should count vertue vanity & truth trifling and flatterie. But to our purpose, you perceiue (as I said) your parentes

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pleased with the accesse of Gentlemen vnto you, whereby you may conceiue their minde is, you should accept such seruice as they proffer, and partake with those pleasures which they preferre vnto you.

Why sir (saith she) you altogether mistake the meaning of men in this matter: for when fathers tender marriages to their daughters, it is not for any mind they haue to haue them maried, but only for feare least they should fall to folly other waies: for knowing the fickle frailenesse of youth, and our proclinity to prauity & weakenesse, they prouide vs marriages, to preuent mischiefes: and seeing of euills the least is to be chosen, they count marriage a lesse euill, then lightnesse of our life and behauiour.

Alas good Madam (saith he) why do ye so much prophane the holy state of wedlocke, as to count it in the number of euils? Whereas the gods themselues haue entred into that state, whereas Princes pleasantly passe their time therein, whereas by it onely mankind is preserued, and amity and loue amongst men conserued, of the worthinesse whereof, I am not worthy to open my lips.

Sir (saith she) I speake it not of my selfe, but according to the opinion of the most wise and learned Philosophers that euer liued, amongst whome one Aminius so much misliked of marriage, that being demanded why he would not marry? answered, Because there were so many inconueniences incident to that estate, that the least of them is able to slea a thousand men.

Why Madame (saith he) you must consider ther is nothing in this mortall life so absolutely good and perfect, but that there bée inconueniences as wel as commodities incurred therby. By that reason you may take the Sunne out of the world, for that it parcheth the Summers greene, and blasteth away the beauty of those that blase their face therein. But to leaue naturall and humane lawes, and come to diuine precepts, proceeding from Gods owne mouth: Doth not God say, It is not good for man to liue alone, and therefore made Eue for an helpe and comforter? Likewise in diuers places of scriptures he doth not onely commend marriage to vs, saying: Marriage, and the bed vndefiled, are honourable: but also commaundeth vs to it, saying: You shall for-sake Father and Mother, and follow your wiues.

Why Sir (saith she) and doth not God say, It is good for man not to touch a woman: & if thou be vnmaried remaine so? But why alleage you not this text, It is better to marrie then to burne: wherby is plainly shewed, that marriage is but a meane to medicine the burning in concupiscence and lust, and (as I said before) of two euils the least, and therefore preferred. But because we entred into diuine misteries, I could refer you to a place of Scripture, where it is reported, that in heauen Virgins chiefly serue God, & set forth his glory. And Mahomet the great Turk (who was in heauen) saith he saw there Virgins, who if they issued forth of Heauen, would lighten the whole world with their brightnesse, and if they chanced to spit into the Sea, they would make the whole water as sweet as hony: but here is no mention of maried folke.

Belike (saith hee) those Virgins be like your selfe, and then no marueile though God be delighted with the sight of them, which perchance is the cause he hath them in heauen to attend vpon him, as first Hebe, and after Ganymedes did vpon Iupiter. But generally of women the Scripture saith, that by bringing forth of children they shall be saued and inioy a place in heauen: which must bee by marriage, if honestly. But because I am perswaded that it is onely for argument sake that you disallow mariage: and that you pretend otherwise in words, then you intend to doe in workes, I am content to giue you the honour of the field, and thus farre to yelde my consent to your opinion, that virginity considered of it owne nature, simply without circumstance, is better then matrimony: but because the one is full of peril, the other ful of pleasure: the one full of ieopardy, the other full of security, the one as rare as the black Swan, the other as common as the blacke Crow, of good things I thinke the more common, the more commendable.

If (saith she) I haue gotten any conquest therby, I am to thank mine owne cause, not your curtesie, who yelde when you are able to stand no longer in defence.

Nay Madam say not so (saith he) for in that very yelding to your opinion, I proued marriage better then virginity, for that it is more common, neither would I haue you turne my silence in this matter into lacke of science and knowledge, or reprehend mee if I spare to enforce further proofe in a matter sufficiently prooued

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already, no more then you would rebuke the Spaniell, which cea-seth to hunt when he seeth the Hauke ceazed on the Partridge. But you may maruaile (Madame) what is the cause that maketh mee perswade you thus earnestly to mariage, which as mine own vnworthinesse willeth me to hide, so your incomparable courtesie incourageth me to disclose, which makes me think, that it is no smal cause which can make you greatly offended with him, who beareth you great good wil, & that what suit soeuer I shal prefer vnto you, you wil either grant it or forgiue it, pardon it, or pittie it. Therefore may it please you to vnderstand, that since, not long since, I tooke large view of your virtue and beautie, my heart hath bin so enflamed with the bright beames thereof, that nothing is able to quench it, but the water which floweth from the Fountaine that first infected me, and if pitty may so much preuaile with you, as to accept me, I dare not say for your husband, but for your slaue and seruant, assure your selfe there shall no doubt of danger driue me from my dutie towards you, neither shall anie Lady whatsoeuer haue more cause to reioice in the choise of her seruant, then your self shall, for that I shall account my life no longer pleasant vnto mee, then it shall be imploied in your seruice.

Agrippina dying her lilly cheeks with Vermilion red, & casting her eies on the ground, gaue him this answere: As I am to yeld you thankes for your good will, so am I not to yeld consent to your request, for that I neither mind to marie, neither think my self worthy to retain such a seruant: but if I were disposed to receiue you any way, I think the best maner meane inough for your worthinesse.

Immediatly hereupon there came companie vnto them, which made them breake off their talke, and Agrippina being got into her chamber, began to thinke on the suite made vnto her by Germanicus, and by this time Cupid so cunningly carued and ingraued the Idol of his person and behauiour in her heart, that shee thought him worthie of a farre more worthie wife then her selfe: and perswading her selfe by his words and lookes, that his loue was loiall without lust, true without trifling, and faithfull without faining, she determined to accept it, if her Parents would giue their consent thereto. Now Germanicus nothing dismaide with her former denial, for that it had a curteous cloze, so soon as opportunity

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serued, set on her againe in this sort.

Now Madame you haue considered my case at leasure, I trust it will stand with your good pleasure to make me a more comfortable answere.

I beseech you Sir (saith she) to rest satisfied with my former answeare, for other as yet I cannot make you.

Alas Madam (saith he) the extremity of my person will not suffer long prolonging of compassion, wherefore I humbly beseech you, presently to passe your sentences either of bale or blisse, of saluation or damnation, of life or death: or if the heauens haue conspired my confusion, and that you meane rigorously to reiect my good will, I meane not long to remaine alius to trouble you with any tedious suite, for I account it as good reason to honour you with the sacrifice of my death, as I haue thought it conuenient to bestow vpon you the seruice of my life.

Alas Sir (saith she) this talking is nothing ioyfull vnto me, and I pray you vse no more of it, for the remembrance of that which you spake of in sport, maketh me feele the force thereof in good earnest for a thousand deaths at once cannot be so dreadfull vnto me, as once to think I liue to procure the death of any such as you are.

If (saith he) you count my words sport, iest, and daliance, assure your self it is sport without pleasure, iest without ioy, and daliance without delight, as tract of time shall shortly try for true. But if you loue not to heare of my death, why like you not to giue me life: which you may do only by the consent of your good will.

Why Sir (saith she) you know my consent consisteth not in my selfe, but in my Parents, to whom I owe both awe and honour: therefore it behoueth you first to seeke their consent.

Why Madame (saith he) shall I make more account of the meaner partes then of the head? you are the head and chiefe in this choise, and therefore let me receiue one good word of your good will, and then let heauen and earth do their worst. It is not the coyne, countenance, or credit of your parents, that I pursue, for to winne such wealth as your good will, I could be content to leade a poore life all the dates of my life, so that you be maintained according to your will and worthinesse.

Well (saith she) seeing I am the onely marke you shoot at, assay

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by all the meanes you may to get my friends goodwill, and if you leue any thing straight, you shall not misse me.

Germanicus vpon this procured the Emperours Letters to her Father in his behalfe: who hauing perused those letters, said, he trusted the Emperour would giue him leaue to dispose of his owne according to his owne pleasure, and that his daughter was to nére and déere vnto him, to sée her cast away vpon one, who for lacke of yeares wanted wisdome to gouerne her, and for lacke of lands, liuing to maintaine her: And calling his daughter before him, he began to expostulate with her in this sort.

Daughter, I euer heretofore thought you would haue bin a solace and comfort to my old yeares, and be the prolonger of my life, but now I sée you will increase my hoary haires, and be the hastener of my death. Wotth the tender care, the carefull charge, and chargeable cost, which I haue euer vsed in bringing you vp, deserue this at your hands, that you should passe a graunt of your good will in marriage without my consent? Is the pitty towards your Parents, and the duty of a daughter towards her father, so vtterly forgoten, that you will prefer the loue of an vnthrift before my displeasure, and to please him care not to displease your parents, who trauell to bestow you with one worthy your estate and ours? No, neuer thinke Germanicus shall enioy you with my good will, nor neuer take me for your father, if you grant him your good will.

Agrippina hearing this cruell conclusion of her father, with bashfull countenance, and trembling tongue, framed her answer in this forme.

I beseech you, good father, not to thinke me so graceless a childe, as once to thinke, much lesse to do any thing which may heape your heauinesse, or hasten your death, the least of which two, would be more bitter vnto me then death. For if it please you to vnderstand, I haue not graunted my good will to any, vnlesse your consent bee gotten thereto. Neither haue I, as you sée, preferred the loue of an vnthrift, before your displeasure. But as I cannot let that noble Gentleman Germanicus to loue mee, so can I not, to confesse the trueth, but loue him, marry in heart onely, for my body as you gaue it me, so shall you dispose of it. And as I faithfully promise you by the loue which of duety I owe you, that I will neuer haue any to

husband without your good will: so I humbly beseech you, for the affection which by nature you beare mee, that you will neuer force me to any without my good will. For if for the transitory life you haue giuen me, you make me pay so derely, as to be linked with one against my liking, I must needes count it a hard penniworth, and well may I wish that I had neuer been borne. I beseech you sir consider the inconueniences alwaies incident to those mariages where there is more respect of mony, then of the man, of honours, then of honesty, of goods, then of good will of the parties each to others. What strifes, what iarres, what debate at bed and at boorde, at home and abroad, about this, about that, neuer quietnesse with contentation, neuer merry countenance without counterfeiting, neuer loning deedes without dissembling? And whence, but from this rotten roote springeth so many dishonest women, so manie ill liuing men? Is it not the loathing of neuer liked lippes, that maketh women stray from their husbands, to strangers? And is it not either the difference of yeares, either the diuersitie of maners, or disagreement of natures, that maketh the husband forsake the wife and follow other women? And where are any of these differences or inequalities betweene the maried, but where the force of friends, not liberty of love, linketh them together: These things by your wisdome considered, I trust, as you straine me from one whom I loue, so you will not constraine me to any whom I loue not: in so doing, doubt not but you shall finde in me modestie mete for a maide, vertue fit for a virgin, duety met for a daughter, obedience fit for a child. Her father hauing mildly heard her modest talke, tolde her he meant not to force her to any, but would prouide her a husband, whom he doubted not should like her better euery way, then Germanicus did, and therefore willed her to put out of mind the liking she had conceiued of him: and so gaue her leaue to depart. And being in her chamber, she began to deuise all the meanes shee could to rote out of her heart the loue shee bare Germanicus: and alsoone reuoked to her memory his lacke of liuing, his little countenaunce and credite, allwaies her Fathers displeasure, and her owne preferment, with many other discommodities arising that way. But nothing preuailed: for as the Birde caught in lime, or Conye in hay, or Deere in toyle, the more they striue, the faster they sticke: so the

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more diligently she laboured to get out of the Labyrinth of loue, the more doubtfully was she intricated therin: and as one climing on high, his fate fayling, and he in danger to fal, more firmly fasteneth his hold then he did before: so loue, seeing himselfe ready to be dislodged out of her brest, tooke such sure hold, and fortified himselfe so strongly within her, that no force was of force to fetch him from thence. Which the good Gentlewoman perceiuing, thought best for her ease and quiet to yield to the summons of loue, to be disposed at his pleasure: wherin no doubt she had reason. For as the swift running streame, if it be not stopped runneth smothly away without noise, but if there be any dam or lock made to stay the course therof it rageth & roareth, & swelleth aboue the banks: so loue, if we obey his lore, & páld vnto his might, dealeth gently with vs, & raigneth ouer vs like a louing lord: but if we withstand his force, and seek to stay the passage of his power, he rageth ouer vs like a cruel tyrant. Which this gentlewoman, as I said perceiuing, without any more resistance, determined in her hart to loue Germanicus only, & euer.

Now Germanicus, notwithstanding the angry looks of the father, the frowning face of the mother, and the strange counterfait countenance of the daughter, followed his suite so effectually, vsed such apt perswasions to the maide, and in short time insinuated himself so far into her familiarity, that her parents lowred not so fast, but she allured as fast, & thought she receiued no other contentation in the whole world, but in his company: which her parēts perceiuing, and besides dreading the Emperours displeasure, thought as good by their consent to let them goe together, as by seuerity to keepe them a sunder, whom the gods seemed to ioyne together: and so much the rather they were induced thereto, for that they saw their daughter so affected to Germanicus, that the hearing of any other husband was hateful and hurtfull vnto her. And hereupon the mariage was concluded and consummated: and to this bargaine only the fancy of Germanicus forced him. Now see whither his ambitious desire draue him: for being in proper possession of his proper wife, he was not able to maintaine her according as his Princely mind desired, for þ his own liuing was little, & her parents would not part with much, because she had matcht her self not any thing to their mind: whereupon in hope of prefermēt & aduancing his estate,

he applied himselfe diligently to the Emperors seruice, & in short time with valiant exploits atchieued in war, & great wisdom and discretiō shewed in time of peace, he won such credit with the Emperor, that he held him most dere vnto him, and caused him to be proclaimed heire apparant to his crown & Empire. With which news Germanicus congratulated his new married wife in this sort.

It is not vnknowne vnto me (dere wife) that for my sake you haue somwhat sustained the ill wil and displeasure of your friends and parents, it is not vnknowne likewise to you, that for your sake I haue sustained some labour, in seking your preferment, and getting the Emperors good wil, who onely may prefer vs, now as the one hath made your self lesse pleasant then I desire or you deserue, so the other shal aduance your estate, so high, as your selfe can wish or I be able to weild: so that the commodities of the one, shall counteruayle the inconueniences of the other. For you shal vnderstand that the Emperor doth not onely for the present time prouide for me as if I were his owne child, but also for the time to come hath proclaimed me sole heire to his Diadem and realme. Which estate as I neuer sought, so much as in thought for my selfe, knowing me to be altogether vnworthy of it, so I thinke my selfe most happy to haue aspired thereto, onely for your sake whom I know worthy of all honor in the world. For as it would haue bene a hel and horror to my heart to haue seene you liue in meaner calling then you are worthy: so will it be a heauenly mirth to my minde, to se you a Prince in state, as wel as in stature, beauty, and vertue.

Matter Germanicus (saith she) I promise you by the loue which I beare you, for greater bonds I haue not to confirme my words by, that it doth me more good to see you thus pleasantly disposed, then to heare the newes which you haue imparted vnto me, for the one I am sure cannot hurt me, but what harme the other may procure me, I feare to thinke, and faint to say. Alas my Germanicus are you to know the perils which princely state bringeth, the falshood in friendes, the treason in nobility, the rebellion in communalty, the envy of the weake, the iniury of the strong? Besides, you se boistrous winds do most of all shake the highest Towers: the higher the place is, the sooner and sorer is the fall: the tree is euer weakest towards the top: in greatest charge are greatest cares: in lar-

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geſt ſeas, are ſoreſt tempeſts: enuy alwaies ſheteth at high marks and a kingdome is more eaſily gotten then kept. For to get, is the gift of fortune, but to keep, is the power of prudence and wiſdome, eſpecially where there be many that catch for it, yea & when a man ſhall haue no faithfull friends in ſauing it. For Ennius ſaith flatly, There is no friendly or faithful dealing to be lookt for at any mans hands, in matters pertayning to a kingdome: and Euripides maketh it in a manner lawfull for a kingdomes ſake to tranſgreſſe the limits of law, nature, and honeſty. Which opinions I may iuſtifie by many examples, as of Numitor and Amulius, who though they were naturall brethren, yet Amulius being the yonger, depoſed his elder brother from the kingdome of Rome, ſlue his ſonnes, & made his daughters virgin Veſtales, that they might not marry, and haue iſſue male to ſucceed the crowne: Likewiſe of Romulus and Remus who being brethren, borne at one birth, yet becauſe Remus ſhould inioy no part of the kingdome, Romulus found meanes to make him away. The like is reported of Eteocles and Polinices, of Iugurth towards Hiempſal and Adrubal: all which were brethren, and by natures lawes moſt nerely linked together. But of others that by blood haue not bene ſo nere, which in cauſes of kingdomes haue dealt far worſe, the examples are in ſtrangeneſſe wonderfull, in number infinite, and in ſucceſſe ſo ſorrowfull, that it maketh me cold at heart to conſider of it. I ſpeake not this, my Germanicus, to foreſpeake you, you may enioy the Empire quietly, and ſo I truſt you ſhall, but I know not what the matter is, me thinks my mind gines me ſome miſchéfe will enſue thereof. Alas (good huſband) was it for my ſake you ſought the Empire? Do you thinke I cannot be content with the eſtate which fortune ſhall aſſigne to you? Yes if it were to begge my bread from dore to dore, as Adaleſia did with Alerane, I could be contented therewith, ſo you were not tormented therewith. It is you (ſweet huſband) that are the riches which I ſeeke to poſſeſſe, you are the onely honors which I looke for; you are the onely kingdome which I care for: for ſo long as I may enioy you, come pouerty, come meane eſtate, come ſickneſſe, yea come death it ſelfe, ſo I may die betweene your armes. Therefore (good maiſter Germanicus) if you follow my counſaile, reſigne your title to the Emperour againe

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to bestow on some that had more need of it, then (thankes be giuen to God) we haue: for, for my part I thinke my selfe endued with the greatest riches in the world, to wit, your person, and mine owne contented minde. And besides the euils before rehearsed, incident to a Kingdome, this inconuenience is commonly incurred thereby, that it altereth the nature of the person which taketh that name vpon him, for honours change manners: and no doubt the diuersity of delights, which a Prince possesseth, be but pricks to pleasure, inticements to folly, and allurements to lust. Was not Saul (I pray you) in the beginning of his raigne a good Prince, but after declined to impiety? Salomon began his reigne godly, but afterwards gaue himselfe in prey to women. Caligula, Nero, and Hanniball beganne to reigne like good Princes: but after, the whole world was troubled with their tyranny. I could alleage infinite other examples to like purpose, but these shall suffice, neither do I alleage these for that I feare the change of your good nature, but to feare you from the change of your estate: and yet the better I know your nature to be, the more cause haue I to feare the alteration thereof: For freshest colours soonest fade, and ripest fruite are rifest rotten. But to leaue the lowring lottes which light on high estats, which are more then I am able to rehearse, let this request take place with you, that seeing for my sake onely you coueted the Empire, at my suite only you will forgo it againe.

Ah (sweete wife saith he, imbracing her in his armes) what is it vnder the Sunne, which you may not commaund me to doe without desiring? But I beseech you suffer not the tender care you haue of me, to depriue you of the honour due vnto you? For to cast the worst of it, though open enemies, or trecherous traytours, or rude rebells, shall set me besides my regall seate, and depriue me of life, yet shal you remaine a Princesse, and be matched againe with some other more worthy your estate, and so long I care not what betide of my selfe.

Alas Sir (saith shee) I beseech you vse no more of these words, vnlesse you count my great griefe, your great good. Can I loue, when you are dead? Shall I be married againe, and you made away? Indeede (sayth hee) I neede not vse such extreame doubts in a matter nothing dangerous, for the numbers are infinite

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of those who haue wielded farre more waighty Empires then this without hazarding themselues any way: as the Emperour Octauian hath consumed the whole course of this life without perill, and Alexander being but fiue and thirtie yeares of age, tooke vpon him the monarchie of the whole world. Besides, if I should now refuse the Empire offered me, it were a signe of a base and ignoble minde: and the Emperour would thinke I made no account of his good will. Well (saith she) doe as God will put in your head, and of me make this account, that though you be the meanest man in the city, yet will I honour you as if you were the Emperour: and though you make me a princesse, yet will I be as obedient to you, as if I were your hired handmaide. Ah good wife (sayth he) leaue those tearmes of humility to them that like them, or loke for them: for my part I haue you in such reuerent estimation, that I thinke the best state which euer I shalbe able to bring you to, wilbe to base for your worthinesse: and if it shall please you to rest satisfied with the seruice I can doe you, to remaine content with the calling I can giue you, to returne louingly the good will which I beare you, it is all that euer I will loke for at your hands, and the onely felicity I force of in this life.

God forbid (maister Germanicus saith shee) that I should either loke for seruice of you, or mislike the lot which you shall allowe me, or not reskore with interest the good will which you shall beare me. Yes perswade your selfe this, though you surmount me in all other things, yet will I not faile, if it be possible, to exceede you in good will.

Shortly vpon this, the whirling wheele of Fortune turned their happinesse to heauinesse, yea their gladnesse to death. For a certaine thirst of the kingdom began to assault one Tiberius, a Gentleman in the Emperours court, who being of the blood royall perswaded himselfe if Germanicus were made away, the Emperour being dead, he should succeed the Empire. Which greedy desire of the kingdome so blinded his vnderstanding, that he passed not to peruert both humane and diuine lawes for the accomplishing thereof: no rule of reason, no bond of friendship, no care of kindred, no feare of lawes, no pricke of conscience, no respect of honesty, no regarde of gods or men could prohibite him from his pestiferous pur-

purpose. For if friendship had bene of force with him, why, they were familiar friends. If kindred, why they were nere kinsmen: if lawes, he knew his deede contrary to all lawes: if conscience, he knew it terrible: if honesty, hee knew it most wicked: if gods or men, he knew it abhominable in the sight of both the one and the other. But too true it is, desire of a kingdome careth neither for kith nor kin, friend nor foe, God nor the diuell, as by this traiterous Tirant may be plainely proued, who by poison procured the death of this worthy Gentleman Germanicus, to the intent to inioy the kingdome of Rome. Now Agrippina seeing her sweet husband so suddenly dead, was surprised with such sodaine sorrow, that for a long time she could neither speake word, neither let fall teare: but at length shee cast her selfe vpon the corpes of her Germanicus, kissing his cold cheekes, and imbracing his breathles bodie, sighing and sobbing forth these words. Alas wretched wight that I am, whose miserie is like to mine? whose griefe so great, whose life so lothsome? No flowing teares, no griping groanes, no carefull cryes, no throbbing sighes, can sufficiently set forth my sorrowes. My life, my loue, my hope, my husband, my ioy, my Germanicus is miserably murdred and made away. Ah vaine desire of worldly dignity, ah diuelish deede of bloody cruelty. But in vaine it is to complaine, when my care is without cure, and none can redresse my wrong. For goddes I deeme there are none, otherwise I know the good should not be so made away by the ill: and men there are none that can medicine my malady, and raise my Germanicus to life againe: so that nothing resteth for me, but by death to be rid of the most bitter pangues of death. I could prolong my life, and seeke by some meanes to hasten the death of that Tirant Tiberius: but alas his death cannot bring Germanicus to life: no, let him liue still on earth, where I doubt not but he shall ten thousand times (in his time) feele the force of death. For he will be so tormented with his owne example: that (as the Poets report of Suspicion) to be plunged in all the pits of Hell will not be so painfull. Well, the gods (if there be any) giue him as he hath deserued, and giue me leaue to goe to the ghost of my Germanicus. Hereupon shee resolued with her selfe, that as her husband ended his life by receiuing into his body that which he should not, so she would end her daies by not receiuing

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that which she should, and so defrauding her selfe of food, distilling her selfe as it were into teares, pitifully pined away. And when the Emperor, Octauian caused meat to be thrust in her throat, she cast it vp againe, saying, sorrow was the onely sustenance, and moane the meate which she either could or would take: and so in short time dyed.

I shall not neede here (Gentlewomen) to exhort you to take the death of your husbands, when you shal be married, and when it shal happen, more patiently, for that I know your wisdomes to be such, that you shall not so wilfully worke your owne confusions, neither doe I thinke you are to know that we must liue by the liuing, not by the dead, and that there hath bin neuer any one husband so good, but there may be others found as good: Yea, and though they bee not perfectly so good, yet in respect of change, which most women delight in, they are commonly counted better: as your selues, if you were once maried, perchaunce would say, or at the least think. But I thinke this needfull, to put you in minde, that by the example of Agrippina you counsaile your husbands to content themselues with their calling, not to soare too high, and flie aboue their stay, and with swift Phaeton, and youthfull Icarus, come to confusion. It is your parts also to weigh your husbands wealth, and not to decke your heads and neckes with gold, when he hath none in his purse, not to swim in silkes, when he is drowned in debt, not to abound in brauery, when he is pinched with pouerty. For you know, it is your part to take such part as hee doth, whether it be pouerty or riches, woe or wealth, pleasure or paine. But surely in my fancie, that man is to be begged for a fole, who wil prefer his Wiues pleasure before his owne and her profit, her will, before his owne wealth, her vanitie, before his owne ability. And as it is great inciuility and churlishnesse in a man to deny his wife any thing which is reasonable: so is it great imbecility and childishnesse to graunt her any thing which is vnreasonable: and hereof commeth the vtter vndoing of a great number of young Gentlemen. And as it is wise and louing carefulnesse to prouide well for ones Wife: so is it fond and doating curiousnesse, to seeke and prouide better for her then he would do for himselfe, whereof came the confusion of this noble Gentleman Germanicus.

Amphiaraus and Eriphile.

Amphiaraus *a Gentleman of Argyue ſueth for marriage to* Eriphile, *widdow, either liking others poſſeſſions better then perſons,* Infortunio *burning in affection towards the ſame rule, ſeeing* Amphiaraus *land preferred before his loyalty, is at point to deſtroy himſelfe.* Amphiaraus *hiding himſelfe to eſcape from the warres, is betrayed by* Eriphile *for couetice of reward, and ſetting foot within the* Theban *ſoyle, the earth openeth and ſwalloweth him vp.* Eriphile *eftſoones a widdow, profereth her loue to her old ſuiter* Infortunio, *by whom being repulſed, in choller ſhe conſumeth away and dieth.*

THe auncient Philoſophers are of this mind, that there is nothing doth more argue and ſhew a baſe minde, then couetous deſire of coine and riches, and nothing more ſigne of a noble heart, then not to deſire wealth if one want it, and liberally to beſtow it if he haue it. But I am of this mind that nothing doth more argue a mad mind then to deſire goods, which neuer did good but which haue beene alwayes the cauſe of our calamities. What a world of men hath deſire of wealth wafted in warre? What huge heapes hath it drowned in the ſea? What infinite numbers hath it cauſed Phiſitions to kill? How many hath it mooued lawiers to vndo? Of how many murders, thefts, ſlaughters, paricides, treaſons, rebellions, periuries, forgeries, adulteries, fornications, hath it beene the cauſe? Is Iupiter himſelfe abuſed gold and pelfe, to abuſe Danae that virgin. But you will ſay though the deſire of goods be deteſtable, yet the poſſeſſion is profitable. Whereto I pray you? to maintaine vs in bravery, in gluttony, in venery, in perdition, and deſtruction, as King Midas wiſhed that euery thing which he touched might be gold, whereby he was ſtarued to death.

Valerius an auncient Romane, weighed wealth ſo little, that though he had beene a Prince & conſul of Rome three or foure times yet at his death he had not ſo much goods as might ſuffice to bring him honorably to his graue, but was faine to be buried at the common charge of the citie. But though the immoderate deſire of riches bee to bee reprehended, yet muſt I needes ſay, that moderately to

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account of them is not to be misliked, for they are giuen vs of God to passe the pilgrimage of our life withall, and we may vse them, and yet not abuse them, we may make of them, and yet not make our gods of them. And as by duely desiring and truly vsing them, they conuert to our commoditie: so by greedy coueting, and naughty consuming them, they turne to our trouble, care, and confusion: as partly before hath bén shewed, and plainely hereafter by the history following is proued, which is this.

In Greece, amongst the people called Argiues, dwelt one Amphiaraus who being a man of great possessions and wealth, heard of a Widowe in the same Countrie, of liuing vnto himselfe, her name was Eriphile, and her nature was such, that she thought gain sweete, howsoeuer she got it. It fortuned this Gentleman to come to her house, to sée and assay her in the way of mariage, and notwithstanding he had more liking in the liuing, then will to the woman, yet he laboured his suit as earnestly as if he had loued vehemently: and at conuenient time commenced his suit in this sort.

Gentlewoman, I thinke it not néedfull to enter into tearms in commending of marriage, thereby to perswade you the sooner thereto, for that you know the dignitie therof, and haue already tasted the pleasures and commodities belonging to the same: but this chiefly lieth me vpon, earnestly to perswade, and humbly to request at your hands, that when it shall be your good pleasure to enter into that life againe, you will count mé worthy (though altogether vnworthy) to serue you in stéde of a Steward, to order and dispose your things as your sémely selfe shall seeme to appoint, and to ease you of the trouble of trauailing in your owne affaires: which I am sure, for that you haue not béne accustomed thereto, must néedes much molest you. For it is not méete your young yeares should bee tyed to any trouble or trauaile, but to passe your time in pleasure, according to your bringing vp and calling, and according to the custome of your kinde and sexe. And that you may not thinke my suite to proceede of any desire to your goods, your selfe I thinke partly know, and by litle enquiry may perfectly vnderstand, that my lands and liuing are sufficient to maintaine the porte and countenance of a Gentlemen of worship: all which I willingly yéld into your hands, to be disposed

at your pleasure, if it shall please you to yéld your bodie into mine armes, to be imbraced at my pleasure: so that in accepting my offer, you shall not onely increase your substance, but also haue a Gentleman at your commandment, who shall make more account of you then of all the goods in the world. His talk ended, Eriphile smiling, made him this smoth answere.

Sir, by how much more I know the inconueniences and infinite troubles mixed with marriage, by so much lesse doe I like to enter into that estate againe. And as I was once linked with one according to my liking, so looke I not to be placed againe with anie, in whom I can take such pleasure: and as by holy oath I firmely bound my faith vnto him, so in this minde I am in, onely my death shal dissolue that bond, and the sower remembrance of my sweet husbands death, shal take away the renuing of all pleasures of life, and altogether mortifie in mée the minde to marry any more. For his loue was so exceeding great towards me, that I feare to finde the like at your hands, or any man els. For where you professe to bee my steward and seruant, I am sure if you were once sure of that you séeke for, you would thinke your selfe good inough to bee my Lord and Maister, and you would dispose my goods neither at my pleasure, neither to my profit, but that which is mine should bee yours, and yours your owne. And where you pretend to preferre me before all worldly goods, I take it rather for words of course, then talke of trueth, for as in the fayrest Rose is soonest found a Canker, so in faire speech, is falshood and faining rifest. For I know the fashion of you men is, by your subtilty to deceiue our simplicity, and by a few filed words, to bring vs into a fooles Paradise. Yea you haue set it downe as a setled sentence amongst you, that he which knoweth not how to dissemble, knoweth not how to liue. Therefore I yeelde no other faith to your words, then their fained falshood deserues, nor no other consent to your request, then the small acquaintance you haue with me may iustly craue. But if hereafter in déeds, I shall see as plaine proofe in perfect goodwill, as your words import likelihood of earnest loue, perchance I shalbe as zealous to cast liking towards you, as now I am ielous to cast doubts of you. By this time dinner was serued in, wherupon their talk ceased, and presently after dinner the gentleman

man had occasion to depart. Now Eriphile being alone in her owne house, began to discourse vpon this matter by her self, and notwithstanding she had no great minde to the man, yet she felt in her self a great lust to his lands, and thought her selfe more then happy, if she might haue them safely assured and made ouer vnto her: and in this thought, vttered words to this sense.

Why, what though I cannot find in my hart to loue and like him aboue all other? Is it requisite that euery mariage be grounded on loue? As though we see not daily som to marry in respect of riches, some in respect of honors, som by constraint of friends, and som vpon sundry other considerations: and for my part, I count it sufficient to haue maried one for mere loue, and hauing lost him whom I did loue intirely, I thinke it not lawfull, or at the least not possible, euer to loue any againe heartily, for true loue euer decayeth, when the party truely beloued dieth. And as my heart is hardned to take his death patiently, so will it not be mollified to suffer the loue of any other to sinke therein deeply: like as the Potters clay being once hardened in the Ouen, will not be made soft againe to receiue the impression of any other forme. But to speake my fancy freely, I see not how we women are bound to loue our husbands so much: we are onely commanded to honour and obey them, which I count sufficient, and more then for my part I meane to performe: Besides that, loue consisteth in the heart. Now it is our bodies only that are bound to our husbands, as by ioining of hands before the congregation is plainely shewed. But if I determine not to loue him, how can I looke for any loue at his hands? Tush that is the least matter amongst a hundred, so long as I may abound in brauery, ruffle in riches, and participate with his goods, I care not to communicate in loue with him: I am too olde now to liue by loue. And yet wherefore is womens wit counted full of wiles, if I bee not able so to dissemble the matter, that hee may thinke I loue him deerely, though I hate him deadly? But if it shold come to the worst, that he should perceiue my dissembling towards him, and reward my cold kindnesse with heate of hate, why, I knowe the worst of it: My beauty is not so blasted, but now will make account of me to my contentation. So that all things considered, I see not how I can

do better then to accept this Gentlemans offer, whose large lands and reuenewes are able to supply all other want whatsoeuer. For what disease is so desperate, whith mony may not medicine? what wound so deadly, which coyne cannot cure? what life so loathsome which goods cannot make gladsome? Shortly after this, there made repaire vnto her house a youth, more wilful then wise, named Infortunio, who hauing seene her once or twice before, was so bleared with her beauty, that it dazled his sight, and toke away his foresight in all things: and comming to her presence he preferred such lamentable suit, & ghostly resemblances vnto her, that a rigorous repulse seemed sufficient to procure him a present death. The Gentlemoman seeing the furious assaults of this fresh-water-souldier, knew how to traine him to the field of her falshood, and make him march vnder the ensigne of a merciles mistris, and cruel Captaine: and sometimes fed him with words of comfort, to put him in hope, and by and by feared him with doubts of denial, to driue him into dispaire. And as the Northest wind first gathereth vp the clouds, and then by puffs putteth them abroad again: so she first by louely loks allured to bring him in, and then with frowning face lowred to driue him away, the onely end being to sport her selfe in his paine: yea, and if she could, of his good wil to make some gaine. The poore Gentleman perceiuing these Haggard trickes, and that allwone she should be well comming to the luer, and by and by check at it & soare away, was so amazed thereat, that he knew not what to resolue vpon. And as the tree hewen downe with axes, redy to fal with a blow or twain, totteretb euery way, being vncertaine which way to fall: so his mind distracted with doubtful deuises wauered vnconstantly, now bending this way, now bowing that way, willing to retire his desire, but not able to set his fancy free. And notwithstanding her peruerse dealing pitifully perplexed, and terribly tormented him, yet he perswaded himself, that as from most sharp Thornes, to wit, the Rose tree spring most sweet flowers: so from bitter annoy, would come pleasant ioy, and of his heauy suit, happy successe. Tush (saith he) the Merchant often sliceth the Sea, though not sure to return with gaine: the Souldier often venturetb his body in field, though not sure of booty: the Husbandman still tilleth

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the ground, though not certaine to saue his seed: but yet hope of good hap carrieth all these to their enterprises, and why should not the same hope worke the same effect with me? Yes, nothing venture nothing haue, I wil pursue my purpose whatsoeuer come of it.

Now the Gentlewoman (as I sayd) ceased not to bayte him continually with courtly banquets, as dessembled fauor, vncertain hope, curteous congies, amiable lookes, and such like, but hee on the contrary as one that meant truely, ceased not to feed her with faire words, with faithfull promises with earnest oathes, with many a rich iewell and costly gift, which she willingly receiued without condition, and willy kept without restitution. In this meane while came the other woer againe to renew his suit a fresh, and seeing this young Gentleman, as he thought, in greater fauour, began greatly to feare his owne part, and thought the grasse had bin cut from vnder his feet: and as a cunning Pilot seeing the sea rough, and the winde contrary to his course, casteth an anker least the ship be driuen against the rockes, or into some coasts contrary to his minde: so this Gentleman, fearing least wilful waues in the Gentlewoman, should set her fast in the sandes of slipper subtilty, and dash his suit against the rockes of repulse, hald in the maine sheat of her minde, and by the ankers of aduise so stayed her course, that no wind, which any wilful youth could blow, could cause her any thing to blow or wauer: and by assuring her to a larger ioynter, he was chosen to rule her sterne, where the other was kept still vnder the hatches: who all this while that they were concluding the contract was in his chamber busily deuising verses in praise of his Mistres: but hearing of the sorry successe of his suit, by a handmaid of the Gentlewomans, he was confounded in himselfe, that his inuention was cleane marred, & his deuise vtterly dasht: yea he was so farre from writing that he had not a word to say, or a thought to thinke. And surely in my iudgement he reapeth the right reward of his doting desire, for their onely grafted of griefe must needes where such raw conceite doth set, and such rash consent doth sowe. For neither was his loue grounded vppon vertue, wherewith she was not indued, neither vppon beauty, wherewith shee was not adorned. For neither can cruelty be cloaked vnder vertue, neither the treason of vntrueth couered vnder beauty (for

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the disposition of the mind followeth the constitution of the bodie) so that it was his owne selfe-wil and fond fancie, that drew him into such deapth of affection, and therefore with griefe was faine to gather the fruits of his folly. And being come to himselfe, he began to rage in this sort.

And is my true loue thus triflingly accounted of? Shall he with his trash more prevaile, then I with trueth? And will she more respect gaine then good will? O iniquity of times, O corruption of maners, O wavering of women. Be these the fruits of thy faire lokes? Is this the hap of the hope thou puttest me in? Is this the delight of the daliance thou vsedst with me? herein truly thou maist be fitly resembled to the Cat, which playeth with the Mouse, whom straight she meaneth to slay, or the Panther, who, with his gay colours and swéet smell, allureth other beasts vnto him, and being within his reach, he rauenously deuoureth them. But if I should set thee forth in colours, I thinke the sauage beasts would bee loth to bée likened vnto thee: for cruelty, thou mayest compare with Anaxarete, who suffered Iphis to hang himselfe for her sake: For inconstancy, with Cressed, who forsooke her trusty Troylus: for pride, with Angelica, who contemned all men: for treason with Helen, who ranne away with Paris from her husband Menelaus. But what rashnes is this in me to rage and raile against her, whereas it is loue, God, and the destinies that haue decreed my destruction? For mariages are guided by destiny, and God hath indued women with this property, to be wedded to their wils: Neither doth loue learne of force the knot to knit, thee serues but those which feele swéet fancies fit: for as streames cannot be made to runne against their course, so vnwilling loue, with tears nor truth cannot be won. So that this onely choyce is left for mee, either to die desperately, or to liue lothsomely. And as the birde inclosed in Cags, the Cage, dore being set open, and the Hauke her enemy sitting without watching for her, betweene death and prison piteously oppressed, standeth in doubt whether it be better still to remaine in prisō, or to goe forth to be a prey for the Hauke: so stand I in doubt whether it be better by losing life to get liberty, or by liuing, to become thrall and bond, and liue in continuall torment and veration of minde. For loue hath taken so deepe rote in mee, that neither reason can

rule,

rule, neither wisdome wielde my witched will. But as the biting of a mad dog rageth, and rankeleth vntill it haue brought the bodie bitten to bane: so the poison of Loue is so spread into euery part of mée, that it would vndoubtedly bring me to death and destruction. O cruell Captaine Cupid, is this the prey thou giuest thy souldiers? O vaine Venus, is this the victory thou vouchsafest thy Champions? Wouldest thou haue béene content thy darling Adon should rigorously haue reiected thée, when thou wert furiously inflamed with loue? But the parish Priest forgetteth that euer hee was Clarke, and those that be in happinesse themselues, weigh not the heauinesse of other. Yea perchaunce thou fauorest the falshood of this woman, the rather for that thou thy selfe playest the false harlot with thy husband Vulcan the Smith, and madest him a forked toole more then before hee had in his shop: but remember yet how he tooke thee and the adulterer Mars tardie in your treacherie and lecherie together starke naked in an iron nette, and, then called all the gods to take a viewe of your vicious conuersion, to thy better shame and confusion. And so it may fall out that this your pupill may so long delight in deceit, that she may be taken in the net which thee layeth to entangle other. But what meane I to blaspheme against the gods, who do but punish me iustly, for louing so lightly, and only mine owne careleste fault, is the cause of this careleste fate. Wherefore, O death, to thée I make earnest request, that thou wilt spœdily send Atropos vnto mee, to cut in sunder the twist of my troublesom life: and séeing my loue doth loath me, good death do thou desire me, I know thou sentest out processe for mes euen in my swath-clouts, and now I beseech thée serue it on me, when I am most willing and ready to appeare before thy presence. While this forelorne Gentleman continued in these carefull contemplations, the marriage was consumed betweene the Widoow and Amphiaraus, who liued quietly together about a yeere or two, she shewing a presentiall obedience towards him, and he bearing an ordinarie affection towards her: but in short time it pleased God to giue occasion to trie the treachery of the one, and to worke the destruction of the other. For it fell so out, that Adrastus king of the Argiues, was vpon vrgent causes moued to inter warre vpon the Thebans and in mustring his men, he thought Amphiaraus a méete man to make

one of his Captaines, and willed him to prepare himselfe for that voyage: who, being well seene in Astronomy and other secret sciences, knew if he went to the warres, he should not returne alive, for which cause he covertly hid him selfe in his owne house, making onely his wife priuy thereto. Now the King taking muster of his men mustered Amphiaraus, and knowing the cause of his absence, was in great rage saying, he thought he had had no such cowards in his kingdome, and promised great rewards to them that could bring tidings of him. Eriphile hauing intelligence of this rich reward promised, was miraculously set on fire in the desire therof: and notwithstanding she was plentifully indued with riches, yet was she in desire as greedy, as if she had bene in estate most needy: and as dropsie patients drinke and till be dry, neither is any liquor able to slay their thirst, yea the more they drinke, the more they desire: so she continually heaped vp wealth, & yet was neuer satisfied, yea the more she had the more she desired to haue. And being possessed with this loathsome lust of lucre, she entred into reasoning with her selfe in this sort. Who vnlesse they be out of their wittes will refuse offered gold? for the sauour of gaine is sweet, of what thing soeuer it be gotten. Why Tarpeia a Romane maid did betray the Tower of Rome (for a few bracelets) to the Sabines that layd siege to the citty: and shall not I for great Mathes of gold bewray my husband to the King, who meaneth by his meanes to preserue the citty for if it come to the worst, that he neuer come home againe, why I know the worst of it, two or three dares weeping will wash away all woe and sorrow, and then shall I be Lady of his lands and liuings, and be married againe to some that perchance shall better content me euery way then he doeth. And who is so foolish that will not be content with change for the better? And in this good minde sat to the King and told him, that preferring the safety of his person, and the profit of the common wealth, before her owne priuate pleasure she was constrayned to detect her loyal mate vnto his royal maiesty (which her deed she humbly desired him to conceale) & not withstanding the absence of her louing husband would greatly annoy her yet the commodity of her country which she hoped through her husbands help should be procured, would as greatly ioy her. And that she might safely see her sweet husband againe, with a feigned

teares

teares forcibly wrong forth, he humbly requested the king that he might be placed in such part of the battaile, that he might not be subiect to the shot, and lye open to the army of the aduersary. The king plainly certified by her of his den wherein the fore was hidden giuing her the promised reward, went forth to vnkennell him: who hearing of the Kings comming, and by what meanes he was discouered, fell to raging against his wife, (and al women for her sake) in this sort. Ah fond fole that I was, to repose any trust and confidence in women, whose sex is subtile, whose kind is cruel, who are constant only in inconstancy, who are witty only in wiles, who as Aristotle sayth are monsters in nature, altogether imperfect weake vessells, ignorant in all things, yea (which we must lament) they are naturally indued with baits to allure men, with poyson to infect men and with charmes to charme men, from men to beasts, as Circes did the seruants of Vlisses: yea what men haue euer bene so wise but by women haue been subdued to folly? as Pharo his daughter caused Salomon to fall to idolatry. What man hath euer bene so godly, but by women hath bene deprriued? as Bersabe drone king Dauid to diuel ishnes. What man hath euer bene so strong, who by women hath not ben made to stoupe? as Dalila took away the force of Samson by cutting away his hayre. Who hath euer bene so perfect but by women hath bene drawne to imperfection? as Adam by the meanes of Eue, lost the perfection of Paradise. Who hath euer bene so faithfull, but that women haue inforced them to infidelity? as a handmaid made Peter deny his maister Christ: who so valiant but by women haue bene vanquished? as Omphale made Hercules serue her, and spin amongst her maides, and after by Deianira was done to death. Who so learned, but by women haue bene taught new poynts of schoole? as Tully by Terentia, Marcus Aurelius by Faustine, and Ouid by Corinna were often abused, with infinite other. But if the wise, the godly, the strong, the perfect, the faithfull, the valiant, the learned, haue bene bewitched, beguiled, and abused by women, is it reason I should chalenge any proper or peculiar fortune to my selfe, and not remaine content with the lot which is common to all? Yes, I am content my rage in rule to bind: but though notwithstanding the comfort by other mens calamity be miserable, yet it doth me good to think that other

haue beene as shamefully serued by women as my selfe, as Tullia conspired the death of her owne husband Tarquinius, then of her sister, and lastly married the brother of her owne husband, who before was husband to her owne sister: as the fifty daughters of Danaus, all but one slue their husbands the first night of their marriage: as Candaules by the counsell of his wife was slaine by Giges, who after maried her: as Dionisius, notwithstanding his wary watch and watchfull warinesse for the preseruation of his life, was by his own wife Aristomacha miserably made away.

By this time the King was come into his house, whereupon hee was driuen with shame to shew and present himself to his maiesty, humbly craning pardon for his offence: and seeing no remedy, made preparations for the wars, disposing his liuing so well as the shortnesse of time would giue him leaue, and dispossessing his wife of as much as he could possibly. Which done, amongst the rest he mournfully marched forward: but hee no sooner set foote in the Thebane soyle, but that the earth opened, and swallowed him vp. Of which newes, so soone as his wife was partaker, for fashion she put finger in the eye, and attired her selfe in mourning apparrell: but shee quickely cast it off againe, and began to cast in her head how shee might bee sped of another husband: and calling to minde the deepe affection wherein Don Infortunio was drowned towards her, she thought none more fit to make a foole of then him, and therefore by letters did him to vnderstand, that considering his former good will towards her, she thought her selfe bound in conscience to counternaile his curtesie, by any conuenient meane she might, and in that before time she set so light by his loue the cause was, for that before his comming, she had betrothed her selfe to Amphiaraus, so that as then she was not able to yeeld him the meede of his merrite: but now if his affection were not altered, & if he were disposed to deale with her by the order of honesty and limmites of law, he might be payde his due, but with double interest. Now the young Gentleman by the aid of absence, by the assistance of time, by the change of diet, by the remembrance of his repulse, by dregs of disdaine, by the bertue of necessity, and by the helpe of reason, being fully cured of his folly, hauing also heard of the treachery which she vsed towards her other husband, reiected her offer, returning her answerers, that

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being at liberty, hée meant not to came in bondes, and being now set frée from her fraud and falshod, he would no more be trayned to her treason. Neither (saith he) doth that hold of Castle merrite mercy, which yéelds rather for want of freth supply, then at the suite of the besieger. Neither is the prisoner to bee pitted, who being Judge, ioyed in seuerity and cruelty: neither is that clients cause to be considered, who being a Counsailer, dealt in the cases of other without conscience. The Gentlewoman séeing her selfe thus reproshfully repulsed, in very chollericke conceits consumed away and died:

I am here Gentlewomen to admonish you, not to suffer your selues to be carried away with couetousnesse: you sée to what miserable end it brought this married disloyall couple: and as well for your sakes, as mine owne, I would wish you, who are indued with wealth sufficient to make a mā (as they say) e who are at your owne disposition and choice, not to yéelde your selues as a pray to any, who hath no néede of your wealth, neither will gratefully accept your goods, but rather frankly to bequeath your selues to some poore younger brother, who may thinke himselfe made by marrying you, who may thanke his wife onely for his wealth, who may impute his happinesse onely to hauing you: whom you may binde to you by benifits, who wil no doubt endeuour to counterpeise your liuing with his loue, and your goods with his good will: who will rather serue you, then séeke superiority ouer you: who will rather bé your man, then your maister: your Liege, then your Lord: your subiect, then your soueraigne: wherby you shal liue as you list, your profits shall pleasure you, your goods shall do you good. And whatsoeuer be your common saying, that you must as well loue to liue, as liue to loue: yet surely in my fancy, I thinke it farre better for a married couple to liue together without liuing, then without loue: for what little liuing will suffise nature, who knoweth not? but what loathed liues bee where loue doth lacke, looke but into the liues of the parties now but reported vnto you. And if you credite not my reporte of them, no more but marke your poore neighbours, how quietly and merrily they passe their time in pouertie, assisted onely by the calme of contentment and loue: and then conuert your eyes to the view of many other estates, and loke how

vnpleasantly & vncontently, they spent their dayes molested by the stormes of strife, debate, and hate. Which contemplation I hope will so confirme your iudgements, that you will alwayes preferre loue before liuing or at least not so to respect the one as to neglect the other, or at best if it be possible, to ioyne the one with the other. Another thing also the death of Eriphile may driue into your minds that you raigne not like tyrants ouer those whom your beauty hath made your bondslaues: for you must know that it is more glory to vse the victory moderately, then to get it mightily, & far more holds haue bin won by clemency, then by cruelty. For when the inhabitants know the Captains curtesie, they will rather yeeld to his assured mercy, then stand to the doubtfull euent of battaile: so Gentlewomen, if you mind to make breach into the hearts of many, and to winne the fort of their faithes vnto you, if you craue to conquer the goodwilles, and to be courted with the seruice of suiters, you must with modesty make much of them, with courtesie countervaile their kindnesse, with gratefulnesse accept their good wil, with liberallity requite their loue, and with honnest plainenesse answer to their demands: you must not feed them with falshood, driue them on with delay & torment them with trifling, as Eriphile did her Infortunio to her owne infortunate hap, as it luckily afterwards did light: for it is Gods word and will, that such measure as is met shall be measured againe, and they that delight to driue one other in dolor shal not swimme long in pleasure themselues. I know not what effect my wordes will take, for that I know not how you courtly dames account of my cunning: but before my own face, I am able to assure you this, that the girles of our parish thinke that welch Sir Richard himselfe cannot make a better preach then I can: but it may be, you will thinke me ouer saucy with my lisping lips to preter perswasions to them who are as boyd of folly euery way, as my selfe of wit any way. Yet considering how quietly you took the rude rayling of Amphiaraus against you, I need not doubt, but that you will take in good part the wordes which are well meant towards you, and if not follow them, yet not mislike them, and rather weigh the will of the speaker, then the worth of the wordes.

Icilius

Icilius and Virginia.

Icilius a young Gentleman of Rome falling into loue with Virginia, is refused by her freinds for want of sufficient wealth, but priuily contracteth himselfe vnto her, and departeth into the warres. Appius Claudius *burning with vnchast lust of the same maiden, the better to obtaine her, causeth* Claudus *his client to claime her for his bondslaue and giueth wrongfull iudgement on his side. But* Virginius *her father at her earnest request sleyeth her with his owne hands, to preserue her virginity from the villany of* Appius, *who for that fact is cast into prison where desperatly he doth himselfe to death.*

IT is a doubt often debated, but yet not decided, whether loue discendeth from the heauens, deriueth of her owne nature, proceadeth of the similitude of manners commeth of acquaintance and familiarity, taketh originall of our education and bringing vp together; whether it ariseth of beauty, or of vertue, whether it entreth in at the eyes, or first be rooted in the heart, whether the cause commeth from the party that loueth, or the party loued, whether it be in our power to loue or to leaue, I leaue for other to resolue vpon: for my part (I yeeld God thankes for it) I haue as yet bin so little troubled with loue, that I know not what it is, nor from whence it commeth: and when I muse thereon I am as badly troubled as Symonides was to thinke, and say, what God was: But if an opinion grounded vpon reason, without any propper experience, on mine owne part may take place, I thinke loue chiefly to be grounded vpon the similitude of manners, shewed and signified by familiarity and abode together. For it is daily seene that those parties who at the first encounter and view, haue rather disliked then loued each other, by continuance of conuersation, & by conferring each others conditions, and nature together, haue fallen into the fire of most feruent affection. For true loue, and faithfull freindship is, to wil & to nil one thing, to haue one object of apetite, & to haue like effect of affection. I know there are infinite instances to be giuen to this assertion, for that some haue bin surprised with loue only vpon a louing look, some vpon a courteous word, some vpon single sight, some vpon a vaine vision, some vpon a dolefull dreame, some vpon

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an vncertaine report, and fame, some other way. But as one Swallow makes not Summer, so one particularity concludeth no generality. And as an Aethiopian is saide generally to bee blacke, though his teeth bee white, for that for the most parts of him hee is blacke: so I thinke loue may be sayd generally to proceed of the similitude of manners, for that for the most part. And besides infinite other examples, which I can alleage for proofe thereof the Hystorie which you shall presently heare, shall also confirme it.

In the renowned Citie of Rome made his abode one Icillius, who though he were a Gentleman of a worshipfull house, yet by reason that his parents were yet liuing, his patrimony was not great, neither his liuing more then might suffice to maintaine the port of the place and countenance hee carried in the Cittie, by reason whereof he remained vnmarried, as being not not able to maintaine a wife according to the estate of his calling. It was his chance, among other youthfull company, to passe the time for the space of a sennight in feasting and making merry at the house of one L. Virginius, a worshipfull gentleman of the same Cittie, who had to daughter a damsell named Virginia, who as she was of ripe yeers, so was shee of ripe iudgement and direction in euery point belonging to a vertuous Virgine and modest Maid. Her shape though it were not precise yet was it perfect: her face though it were not blazing, yet was it bewtifull: her corpes though it were not curious yet was it comely: and as nature plentifully planted perfection in her, so God superaboundantly bestowed his benefites vpon her, such grauity in gesture, such modesty in manners, such courtesie in conuersation such troth in talke, such wit in reasoning, that Minerua her selfe could not haue mended her: that it was doubtfull whether men were more wrapt into admiration of her wisdome, or rauished in contemplation of her bewty, the one contenting contentment for the body, the other solace and delight for the minde. Now Icilius being in the companie and societie of this Saint, bred little other behauiour towards her, aboue his common regarde to all the Gentlewomen of the troup, but spent his time in daunsing, dicing, and carding, and other such pastimes. And notwithstanding this while he often felt a certain restraint of liberty in his affection and alteration of minde, and as it were a ciuill assault and offence with

within himselfe: yet by reason of young yeares, and small practise in the pangues of loue: he could not conster vpo the cause of his sodaine passions: but this made him most to muse, that when he was in his most dumps, if she chanced to present her selfe to his presence his heart was presently lightned of that which lay so heauy in his stomacke. And as when the Sunne shineth, the cloudes vanish away: so when her beauty blazed in place, the cloudes of feare were cleane consumed. Like wise being often desirous to talke with her, and inioy the present pleasure of her pleasant speech, his senses were so ouerwhelmed with the sight of her, that hee could not vtter one word vnto her. Sitting also at the table with her, and casting a gazing glaunce round about him, his sight was neuer satisfied vntil he had lent her a looke, and seemed onely to resolue his fancy vpon her face. But notwithstanding all this, he did not throughly perceiue the cause of his sodaine trouble of minde, and thought as it was a toy lightly taken, so would it be lightly left againe, and therefore departed from her fathers house without preferring any suite vnto her, or adding execution to the aduantage of the time and place. But being gone home, and gotten solitarily vnto his chamber, good God what mountaines of smoke did scalding sighes send forth of his mouth? what drops of blod did galding griefe make his heart to bleed? what floudes of teares did flow from his eyes? What carefull complaints did hee send vnto the skies? saying, O heauens, why heape you my heauinesse? O planets why plant you my paine? O destinies, why decree you my destruction? O gods, why deprive you mee of libertie, now my young yeeres chalenge to liue most freely? O Fortune, why doost thou mire my sweete meate with such sowre sauce, that is more bitter then gall, and no lesse pleasant then death vnto mee? Must the little delight which I take in the companie of Virginia (whereof I fully vnderstood not her to be the cause neither) be counteruailed with such direfull displight? and for the pleasure which her presence procured me, must her absence purchase me such displeasure? When too true do I find, that euery dramme of delight hath a pound of spight, and euery inch of ioy, an ell of annoy annexed vnto it: then well may I curse the chaunce, the cause, and the companie that caused me to come to that place, which hath caught me in such bondage. And may I

teacme it in bondage, to liue in the ſeruice and contemplation of my Virginia? Is it ſlauery to be thrall to vertue? It is her bounty, not her beautie that bindeth me: it is her curteſie, not her comelineſſe, that I care for: it is her perfection, not her perſon that I paſſe of: it is her conditions, not her colour that I count of: for beautie bideth not, comelineſſe continueth not, perſonage periſheth, colour fadeth, but bounty, courteſie, perfection, and conditions remaine for euer, ſo that if I liue in bondage, it is to vertue: if I be a ſlaue, I am vertues ſlaue. But doth vertue vſe to torment men thus? belike that is the cauſe there are ſo few honeſt and vertuous. No, I ought not to count my trouble a torment: but the fine gold muſt be purified in the flaming fire, and white ſilner is wrought in blacke pitch: glory muſt be gotten through depth of daunger, and pleaſure muſt be purchaſed with the price of paine. And though abſence now bee ſome torment to try me, and though dolour now drowne me in the ſeas of ſorrow, yet I doubt not but ſhortly to ſwim in the flouds of felicity, and take land there where my heart hath already pitched his abode.

But O preſumptuous fole! whither doth folly force me? doe I hope to winne her, whom my vnworthineſſe, willeth mee not ſo much as to wiſh for? Yea, which way ſoeuer I goe to worke, I am ſure to haue a cold ſuite of it: for if I profer my ſeruice diſhoneſtly, why, her vertue abhorreth it: if I make loue in the way of marriage, her eſtate and riches refuſeth it. O God, and ſhall goods bee more accounted of then good will? Lucre more then loue? is the counſaile of Themiſtocles altogether reiected, who willeth men rather to marry their daughters to a man that wanteth mony, then to money that wanteth a man to vſe it? Is the world ſo blinded in couetouſneſſe, to prefer liuing before learning, wealth before wit? Then farewel true friendſhip, if it be not grounded vpon loue: then farewell true loue, if marriage be not end of it: then farewell true marriage, if mony make it: then reſteth for me only to bewaile my euill hap, to lament my luckleſſe loue, and neuer to attempt, that I am like neuer to attaine vnto.

By this time the earth was couered with a darke mantle, and by reaſon that the Sun was departed out of our Horiſon, the light of the Starres, which the Sunne lendeth them, began to appeare in

the Firmament, where vpon this poore passionate Louer wearied with woe, disposed himselfe to rest: but he whose bane loue hath bʏued, neither by night nor day, neither in company nor solitary, neither sleeping nor waking, can take any rest or quiet. For he was no sooner in a slumber, but the Goddesse of his deuotions presently presented her selfe before him, saying, Mine owne, why dost thou thus torment thy self for my sake, who suffer no little griefe to see thy great sorrow? wherefore be bold to aske any thing at my hands honestly, and be sure I will graunt it willingly: for I perswade my selfe the heauens haue reserued me for thee. Icilius hearing (as he hoped) this heauenly voyce, and seeing (as he thought) that Saint by his bed side, with open armes reached to imbʏace her but being awaked with open eyes he saw he was deceiued: which sodayne fall from heauen to hell, tooke away his bʏeath from him for a while, but being come to himselfe, he began to cry out in this carefull manner.

O God is it not sufficient to vexe mee with vanities in the day time, vnlesse thou torment mee with visions also in the night? Haue I not woe inough awake, but that besides I must haue sorow in sleepe? What greuous offence haue I committed, that deserueth such grieuous punishment? if this bee the reward of them that loue, woe woe be to them that hate. Thou hast commanded vs all to loue one another: and if thou thus punish the fulfillers of thy law, what shall become of the transgressors thereof? But if thou be disposed to punish me, and displeased with my deedes, neuer suffer mee hereafter to doe any thing, but cast me into such a sleepe wherein I was ere while, and therein let me continue continually. O happy was Endimion, who long time enioyed the like sleepe. O tenne times happy are the dead, if death bee any thing like this sleepe. But O hundred times vnhappy am I, to whome waking is wayleful, whereas to all things else it is ioyful. But was this but a vision which deluded mee? was it but a dreame, which I doted on? And if it were but a dreame, doth it portende nothing: and may there bee effects in dreames? Yea God wot, commonly the contrary: or (as Cato saith) wee see sleeping, that which wee wish for waking. So that neither in dreaming

nor doing, neither in sleeping nor waking, neither in thinking nor saying, finde I any cause of comfort, or see any signe of solace. Whilst youth passed his time so long in these and such like passions, that the careful carriage of his eyes bewrayed his careful minde, and his pale countenance his painefull case. Which a speciall friend of his perceiuing, tooke such compassion and pitty on his painefull state, that he sought al the meanes possible to sift the cause of his sorrow, to the intent to seeke some medicine for his malady. And hauing opportunity of time and place, he brake with him in this sort.

Good friend, if I should shew you what great sorrow I sustaine by your beauiuelle, you would perchance iudge my words to proceed rather of flattery and trifling then of truth: but no more but trye how willing I wil be to ease your paine, & by that iudge how greatly it greeueth me. But how great soeuer my greefe be, my maruel is more then great to see you transformed from the state of a pleasant Gentleman, into such solitary regardes, that you seeme rather a Timon of Athens then a courtier of Italy: and so much the more cause I haue to meruaile, by how much lesse I see any apparant cause which should worke any such alteration in you. For if want of worldly wealth could worke your woe, why you want nothing, if you would eat gold as they say you might haue it, If losse of frends molest you, why you haue an infinite number which loue you entirely. If you bee disposed to trauell to see strange Countryes, your Parents will bee well pleased with your departure. If you be weary of your single life, your friends will forth-with prouide for your marriage. If any repulse receiued of any dayntye dame do molest you, why the Gods them-selues haue suffered the like: as Daphne a selly damsell refused the God Phœbus: Syrinx a simple maide reiected the God Pan, and infinite other. If you haue fixed your fancy in place you thinke impossible to possesse, why you haue reason to rule your affection, you haue wit to compasse your desire, you haue friends to further it, you want nothing to finish it. With this his colour began to change, and hee fetched a deepe sigh or two, whereby his friend perceiued he had touched the cause of his calamity, and sore of his sorrow, praying him very earnestly to vnfold the secrets of his thoughts vnto him, saying, two wits are better then one, and that which you (blinded perchance by loue)

cannot

cannot see, I sweare to you by the desire I haue you good, may perceiue. And for feare in your affaires, assure your selfe that neuer Pylades to his Damon, Pylades to his Orestes, nor Caluppus to his Iulius was more true, then I will bee to you. And though your learning and wit to know what is best for your owne behalfe be farre better then mine, yet the simplenesse of my witt shalbe supplied with the sincerenesse of my will, which shall be alwaies so ready prest to pleasure you, that if my seruice may satisfie you, you shall command me, if my company may content you, I will neuer be out of your sight: if I may any way stand you in any stead, account mee your owne onely.

Icilius hearing this friendly discourse, could not but say in his heart, O friend vnfained, O louer most loyall, O curteous incomparable, and imbracing fast his friend in his armes, sayd: If all the miseries in the world did gather in multitudes about me, yet this thing onely is of force to fence me frō their furies, to thinke I enioy so strong a friend as your selfe are: and if I may liue but to requite some part of your good will, it is the second felicity I looke for in this life. But touching the cause of my perplexity, I must craue pardon if I make curtesie to disclose it, for that many euills carry this nature, rather to be concealed with griefe, then reuealed in hope of releefe. And as the greene wound by taking the aire spreadeth farther abroade, and is the hardlier healed: so (I thinke) my torment and griefe being once discouered, would not be so easily cured. If (sayth his friend) the originall of your euill proceed of loue, as in my fancy it doth, then vndoubtedly the more it is vncouered, the sooner it is cured: for as coles of fire couered close with ashes keepe their heate long time, but lying open soone ware colde and blacke: so the fiery flames of loue raked vp in silence, burne furiously within a man, but being by discourse disclosed, they soone conuert from flame, to fume and smoke. Wherefore (good friend) sticke not to impart vnto me this matter which doth importe you so neare, promising you by the inuincible bond of friendshippe, to transpl so earnestly in your affaires, that what wanteth in power, you shall finde in the paines which I will take in your cause. Alas sweete friende (sayth Icilius) rather then you should thinke I haue any diffidence or distrust in you, or thinke you vn-

worthy of credit in any cause what soeuer, I will make you privy to the cause by my paine, what pangue of perill soeuer I incurre thereby. Wherfore you shall understand, that since the time I was at the house of Lucius Virginius, as you partly know, ꝑ conditions of his daughter, and so well vnto mine, her nature agreed so well with mine, her affections were so framed to my fancy, that I am constrayned to resigne my liberty captiue vnto her, and to make her person the prison of my hart. And the lesse hope I haue of obteyning her, the more doe I loue: and the more I see desire her, the more deadly sore is my paine, which is the cause of all my care, and summe of all my sorow: yea this is it which hath made me an enemy to my selfe, a stranger to my friends, to abandone all good company, to sit in solitarinesse: and this is it, which if it be not in time prouided for, will procure my death all other mischiefes. God forbid good friend (saith his friend) that so little a cause should so deeply distresse you: what, do you thinke either so superficiously of her, either so diffidently of your selfe, that you deeme this matter so impossible to be brought to passe? Why her person is not of such perfection, but that yours may match it: her friends are not of such state, but that yours may stand by them: her position is not so great, but your parents are able to make yours equall vnto it: No, doubt not but that your loue shall sort to luckie end, and haue such successe you seeke for: and I am hartily glad, that seeing it was your chaunce to lose your liberty, it is lodged in such a place which is rather to be counted a Paradise of pleasure, then a prison of pain, of whose worthinesse I would somewhat say, but that perchaunce you will thinke me partiall to the party, and besides that I should rather kindle new coales in you, then quench the flames. But because I perswade my selfe I make no doubt, with ꝑ party which perteyneth you to this paine, doubt not to commit this charge to me, and I warrant you I will discharge it to your contentation. My deare friend (saith Lelius) if I thought you al well able to giue order to my sorow and redresse my woe, as I see you willing to comfort my carefulnesse and keepe me from dispaire, I should thinke my selfe the happiest wight in the world, and I would account of you as the preseruer of my life: but I cannot tell what the matter is, mee thinks ꝑ more feruent is my fire, ꝑ more faint is my feare. Fie (said his

his

his friend,) vpon the view your selfe too bee so ward. Fortune, you know, fauoureth not the faint hearted, neither are they worthie to winne the prey you preasse for, and therefore for shame take a good heart vnto you, and be your endeuour, and let me alone with the rest. There is no Hauke soareth so high, but she will stoup to some prey, neither any so rammage and wilde, but in time she may be reclaymed and made to the lure. And if you follow my aduise, I think good you solicite her by letters, vntil such time you haue conuenient time to goe thither your selfe. Which counsaile hee forthwith put in execution, and indited a letter vnto his Mistresse in this manner.

Good Mistris: to set forth in words the feruencie of my affection, and vehemency of my passion, I think would be both tedious to you, and I am sure greeuous vnto my self, for that the remembrance of my passions would bee as it were a renuing of my paine: and though I altogether die silence therein, yet the loathsom life which I leade, may by report aduertise you of my luckelesse loue: and my drouslie looks to all which see them, are signes sufficient of my drouslie heart. Therefore may it please you plainely to vnderstand, that being at master Virginius your fathers house, I receiued such contentation in your company and sight, that since I haue beene depriued thereof, I thinke my selfe depriued of all the pleasures of life: And vnlesse your courtesie, surmount my desarts, and that you vouchsafe to pitty my painefull estate, I shal haue iust cause to say, that at your fathers I receiued in stead of meate miserie, for drinke dolor: yea, I may count my fare fire, and my chare very deare, which must cost me no lesse then the losse of my liberty at least. But if yet at the last course, it shall please you to send and serue into the table of my troubled minde, some conceits of comfort, with the fruites of friendship, I shall think my self to haue fared most daintily, whereas otherwise I shall count my selfe intreated disdainefully. Looke not good Mistris to my liuing, but to my loue, weigh not my wealth, but my will, marke not my money, but my meaning in the way of honest and lawfull marriage, and speedily send the messenger of present consolation to him which pineth away in paine:

and is yours only, and euer *Icilius*.

Virginia hauing viewed the letter, and liking it neuer the worse for-

for his take that take it, & plays dirty it in the dust and lose it.
Sir, because I know in my selfe this vile defect any way to bring you to such deepe debte, I am the harder induced to beleeue your words: and though I attribute full credit unto them, yet perchance as yet my fancy is not fully framed to like so well of you, as you either desire or deserue: and though I could find in my hart to like you above all other, yet I know not whether my friends will yeld their consent thereto. So that it is in me only to thank you for your good will, but not to satisfie your request.

Yours as she may VIRGINIA.

This letter bringing some comfort to his carefull minde, made him make haste to repayre in person to the place of her residence, where he presented her his suite, with such vnfained signes of perfect loue and loyalty, that she thought with good conscience she could not contemne his good will. But her parents, for that he was not able (his father being aliue) to make her such iointer as they leyned him to, deferred the consummation of the marriage from time to time, hoping that time should moderate the affection of either the one or the other Louer. But as the Smith his forge by casting on colde water it burneth more fiercely: So their loue by these delayes increased more vehemently, which causeth them to betroth themselues each to other. But Iellius moued with a courageous minde, perceiuing the lack of liuing to hinder his happinesse, determined to goe to the Warres, and by dint of sword to win either coine or credits, or to lose life and loue. And being on point to take his iourney, hee gaue his friends this farewell. If euer wofull creature had cause to complaine his carefull fate, then vndoubtedly may I vnto preasse for the foremost place. The horse runs and then reasteth from his trauaile, the Asse from bearing, the Bee from trauell, and so of all other creatures, but my poore heart to neuer rest. But as the wheele continually turneth, so my minde continually roleth, still deuising how I may attire to the end of my desire, and be placed in full possession of your perfect person. And hauing reuolued many waies in my minde, I am now resolued vpon this to goe to the Warres, and there to winne with prowesse and paine, that which God and fortune haue denyed me: where the remembrance of your seemly selfe shall arme mee with such courage, that I shall

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count nothing dangerous to attempt, or hard to attaine. And what soeuer worthy feates you shall heare I shall enterprise, I shall desire you to perswade your self that they are done for your sake: And if in my absence it shall please you to continue constant in good will towards me, it is the only shield that shall shadow me in field and fight. Remember Penelope passed twenty yeares in the absence of her Vlisses: and assure your selfe, Vlisses neuer hazarded himselfe in more perils then I will put my selfe to for your sake.

Virginia hauing heard this short and sower discourse, casting her selfe into his armes, after shee had bedewed his face with teares which fell from her eyes, replyed in this sort:

Ah (Maysler Icilius) my tongue is not able to tell the hurt which my heart sustaineth by the couetous cruelty of my Parents, who in a greedy desire of goods, go about to slay me from that whereupon my life doth stay and depend, and were it not that your great curtesie and loue towards me did somwhat moderate and mitigate my martyrdome, I should neuer be able to beare the vnsupportable burthen thereof. But now I vnderstand by you, I shall lose your company, which was my onely comfort and consolation: what resteth for mee, but notwithstanding I was neuer married, yet to continue and leade a wofull widdowes loathsom life, and to spend my golden yeeres in galding griefe. I could rehearse vnto you, and you your selfe can better tel, the infinite and imminent perils which alwaies waite on warre, but that I doubt thereby I should rather increase your griefe, then alter your determination: but this request at least, yea and perchance the last, let me make vnto you, that in warre you bee wary, in battaile rather to backward then too bolde, in field rather too fleeing then too forward, and if you take no care of your selfe, yet make some spare of mee. For perswade your selfe this, out of euery wound which your bodie shall receiue, will issue as well my bloud as yours. As for constancy in your absence, assure your selfe Virginia will alway be the bowed vassall of Icilius. And as the Laurell or Bay-tree ceaseth not to be greene, notwithstanding the parching Summer, and pinching Winter: so will I neuer cease to bee fresh in friendship, and greene in good will towards you, notwithstanding the sharpe stormes of absence, the distance of place, and difference of time. But her teares

traded the mind of the one, and time tooke away any longer abode of the other: whereupon they were constrained after a few carefull kisses, to giue each other a fainting farewell. Neither is it easie to paint forth the paine wherewith this parting pinched both those yong louers: but surely in my fancy, of all griefes it is most grieuing, when friends are forced to part each from other, when one heart is placed in two places, when one member is torn as it were from another, when ones self is separated from himselfe, or at least his second self. But their parting was not so painful, but that shortly after their meeting was as mournefull. For not long after the departure of Icilius, as Virginia walked abroad somewhat to recreate and solace her sorrowfull selfe, it was her fortune, unfortunately to be seene by one Appius Claudius, one of ỹ Decemuiri, who were the chiefe Rulers of the Citie, who by the furies of hell was so set on fire in libidinous lust towards that Virgin, that he sought all the meanes possible to win her to his wicked will: but seeing her so firmly fortified in vertue, to be by consent banquished by villany, he determined by force, to force her to this filthinesse. And as nothing so impossible which frantick fury will not enterprise, nothing so shamefull, which vnbridled desire will not enterprise, nothing so false, which deadly filthinesse will not forge: so to bring his purpose to passe he deuised this deuise, he caused one Marcus Claudius a client of his, to lay claime to the Maide as his bond-slaue. Who partly for awe of the Tyrant, partly being apt of himself to vndertake any euil, tooke the matter vpon him, and the next time he tooke her out of her Fathers house, he laid his hands vpon her, commanding her to follow him home: to the end Appius might haue had his pleasure of her. But by the pitifull exclamation of the maide and her Nurse, a great multitude of people began to mutter about them, who hearing whose daughter she was, and that she was betrothed to Icilius, thought it vnseemly that in the absence of her father & friend (who were both in the warres) she should be violently carried into bondage, the title being not discussed by the lawes, & thereupon withheld M. Claudius from hauing her away. Who seeing his might ouermatched by the multitude, told them he meant not to deale by force, but his minde was for the plaine proofe of his title, and intreated to haue her before the chiefe Magistrate of the Citty, & only

in ciuill controuersies, who was Appius Claudius the only author of this euill. Being come before him he told a solemne tale for the confirmation of his right in the maid, saying she was the daughter of a bondwoman of his, that in her infancy she was stolne from her mother, conueyed to Virginius, and from that time brought vp in his house, and taken for his naturall child, and for proofe hereof, he brought in two of their knights of the Poll to depose. The freinds of the mayd not able to refell this forged tale, desired of the Iudge Iudge, that the matter might be adiourned vntil the comming of her father Virginius, Appius answered, that he thought it good the matter should hang in suspence vntil the returne of her supposed father, yet was it not reason but that he who pretended, yea & had proued to haue such right to her, should haue her in his custody, til the matter were more examined, and vpon his honor he promised she should be forthcomming to apeare at the time of her fathers approach. The people hearing this iniurious iudgement of Appius rather murmured at it then durst make resistance against it, by reason whereof Marcus Claudius began to draw the maid to be deflowred, as the Tyger in Hircane woods haleth the lambe to be deuoured. But God the righter of all wrongs, & protector of al pure Virgins, preuented the perill which hung ouer her head, and sent home from the wars to succour her, her vncle Numitorius, & her spouse Icilius, who hearing the haynousnes of the matter presently posted to the place where Appius sat in iudgement, but he commanded his officers to kepe Icilius back, whereupon Icilius inueighed against him in this sort.

Albeit (O Appius) by force you kepe me from keping mine own out of your hands, yet shal you not stay my tongue from detecting the villany which you endeauour to do. For the truth is this Virgin is betrothed vnto me, & my minde is to marry her a chast maid, therefore assure your selfe if it lye in me to let, she shal not remaine one minute of an houre out of her fathers house. Is it not sufficient for you to depriue the people of the cheife pillars of their liberty, but that our wiues and children also must liue in slauery to your Tyrannie? Exercise your cruelty on our bodies, at least let chastity be in safety.

Dought Appius to giue light or fire to their people, and will you make your selfe a marke or mistresse to your posterity? But if you intende to take her from vs by force, and from her her virginity, neuer thinke to do it while I haue any breath in my body, for in this iust cause and quarell of my wife, life shall sooner leaue mee, then Loyalty. Appius thinking the power of Icilius would preuaile about his, for that the multitude maruellously enclined to his side, said he would haue another time to repaire the rebellious rage of Icilius, and touching the maid, for her fathers sake he was content to deferre the pronouncing of sentence against her, vntill the next court day, that her father might be present, in the meane while he would intreat Marcus Claudius to forbeare his right: but if her father came not by the next court day, he would deferre the execution of iustice for no mans pleasure. Presently vpon this he dispatches letters to the Captaine generall of the army, that he should not in any wise dismisse Virginius, or suffer him to come home: but Icilius, hasted him with such speed, that he had leaue to depart before those letters came to the Captayne, so it pleased God to preuent the policy and wicked purpose of Appius. Now Virginius being come to Rome, went with his daughter to the iudgement place, and did there lamentably implore the helpe of the people, saying, While I with the rest of the Souldiers haue hazarded our liues in defence of you and your children, I am in danger to haue mine owne daughter dispoyled: and whereas by my helpe our City is preserued from enemies, I my selfe am brought to such misery, as if it were taken by our enemies, and vtterly rased to the ground. For what greater villany can be done to the banquished, then to see before their eyes their wiues and children defloured and defiled? But neighbours and friends, if you suffer me to sustaine this iniury, assure your selues your state standeth next to the doore, and looke no longer to be husbands ouer your wiues, and parents ouer your children, then it shall please the tyrants to giue you leaue. Any euill at the first entring in of it may easily be auoyded, but let one or two presidents passe quietly without resisting, & it will run into a custome, and from thence to a law, and you will neuer be able after to rid your handes of it. And if your owne safety driue you not to succour mee, yet let my old yeares, my

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bonny hatred, ẏ honeſt part which I haue euer maintained, & ẏ chaſt life of my daughter, moue you to put to your hands to helpe to redreſſe my wrong. By this time Appius was come to the iudgement place, with a great troupe of armed men, and ſeing Virginius there, contrary to his expectation, and perceiuing no colour of laire, could cloud his doings, hee ſet downe his owne will for a Law, and ſaid hee would defraud Marcus Claudius no longer of his right: and ſeeing the Maid was conuicted by proofe and witneſſe to be his bond-maide, he gaue ſentence that he ſhould preſently haue her away, not ſuffering her Father to alledge any thing for her freedome. Virginius ſeing this extreame dealing of Appius, threatningly ſhooke his hands at him, ſaying, I haue brought her vp to be an honeſt married woman, not thy harlote. What, dareſt thou thinke vnder the pretence of bondage, to make her bound to thy beaſtlineſſe? Appius not regarding his rayling, cauſed his Officers to make the multitude giue place to Marc. Claudius, that he might quietly carry away his bond-maid, by reaſon whereof Virginia was left voyde of helpe and reſcue: which her father perceiuing, and ſeeing himſelfe not able to deliuer her out of her enemies hands, to defer the time, hoping ſtil for helpe, he vſed this pollicy: hee deſired Appius hee might haue his daughter a ſide, and betweene her nurſe & her examine ther matter, ẏ if it were found he were but her faigned father, he might the more willingly depart with her. Which being by Appius graunted, they three went aſide together, where Virginia fell downe vpon her knées, & made this ruthleſſe requeſt vnto her father.

I perceiue (deare father) it is not without great cauſe that the Philoſophers were of this opinion, that the greateſt felicity is, neuer to be borne, and the ſecond ſoone to dye. Now ſeeing by your meanes I am depriued of the firſt, I beſeech you by your meanes let me enioy the ſecond, and to counteruaple the luckleſſe and loathſome life which you haue giuen me, vouchſafe to beſtow on me an honorable death. And as by your fatherly care I haue continued a continent Virgin hitherto, ſo by your furthering aid I pray you let me dye an honneſt maid preſently, leaſt my life heereafter contaminate the commendation of my life heeretofore. And

seeing I can be no longer suffered to liue honestly, good father let me die honorably: for an honorable death is alwaies to be preferred before an infamous life, of euils the least is to be chosen, & death of body is to be counted a lesse euil then the destruction of body & soule. I thinke I may by more right craue your help heerin, for that partly by your meanes I am fallen into this extremity, for that you would not agree to the consummation of the marriage betweene Icilius and me, and how you can deliuer me but by deliuering me to death, I see not, for that your power is to weake to wreake the wrong which is offered me, and your force is to fable to fence me from the furie of my foes.

Therefore seeing he will néeds haue my body, good father let him haue it dead, that I may not feele the filthines which he purposeth to force me to. Her father melting into teares at her pittifull suit, carefully kissing her, commended her corragious mind, rather confirming her in her constant corragiousnes, then disswading her from her purpose. By this time the Tyrants trayne began to flock about them, to haue her away, which Virginius seeing, snatched a Vutchers knife from the shambles, and thrust therewith his daughter to the heart, saying: O daughter by this only meanes whereby I may do I make thée free. Icilius seeing his Spouse thus spoiled, spent no time in trifling teares, but by the helpe of his father in law Virginius, prosecuted the matter so earnestly against Appius, that her was throwne into prison, where for shame of his déed, and dread of deserued punishment, he did himselfe desperately to death.

You see heere (Gentlewomen) a most lamentable death of a most vertuous Virgin, wherein you may note a noble mind in her to desire it, a stout courage in her father to doe it, and a most outragious Tyranny in Appius to driue them to it: wherby you may learne that vertue and chastity is to be preferred before world or wealth, before friend or father, before loue or liuing, before life or death.

Therefore if I were either in wit able, or otherwise worthy to giue you counsaile, I would aduise you to auoyd the traynes of such Tirants, to kéepe you out of the sight of such seed-suckers, and to flée from such Senes fornicatores. such rauening wolues in shéepes clothing, are readiest to deuoure such sweet shape, such old dogges euer bite soorest, such gravity for the most part containeth most incontinency

tinency. For if their lust were no more then outragious, either their great discretion would repelle it, either their many yeares would mortifie it, either their owne wiues would satisfie it. But vse of euill maketh vs think it no abuse, sinnes oft allayed are thought to be no sinne, and these gray-headed Gamesters haue the habite of this mischiefe so deepely rooted in them, that concupiscence will fry their flesh till breath do leaue their bodies.

And as I would you should auoide these old youthes in the way of wickednesse, so if my wish might wield our willes, you should neither meddle with them in the way of marriage. For perfect loue can neuer be without equality, there can be no good agreement of affections where there is such difference of yeares. Can fire and water, can flowers and frost, can warmth and winter, can mirth & melancholly agree together? No surely Gentlewomen: but if you will haue it so, I will beleeue this matter maies you nothing. Yet what say you to another point, & that a most perilous point, when to impotency shalbe added iealousy? This is a pil of hard digestion, this is a pil, which if itbe a little chewed, it wil be so bitter that you will neuer be able to abide it. For when such an one shall measure your deeds by his owne desire, and your life present by his own life past, when he shall thinke you to be naught, because himselfe hath been naught: good God how closely then will he mue you vp? How carefully will he look to you? How loathsomly wil he cloy you with his company? Then will you wish you vnmarried, then will you wish you had bin married with a young man: with young men you shalbe sure to haue the duelties of marriage euery way performed: they will loue and not dote, they wilbe zealous & not iealous. And if your parents in some curious or couetous respect goe about other waies to dispose of you, humbly request thē you may chose where you like, and like where you loue, that you may be maried to a man rather then mony, to quiet rather then coyne: dutifully tell them that such pretilenes of parents brought Piramus and Thesbe to wofull end, Romeo and Iulietta to vntimely death, and draue Virginius miserably to murder his owne daughter Virginia.

Admetus

Admetus and Alceſt.

Admetus *ſonne to* Atys *King of* Libia, *falling into loue vvith* Alceſt, *daughter to* Lycabas *king of* Aſſur, *who recompenced him with ſemblable affection, are reſtrained each from other by their parents, but beeing ſecretly married, wander in wildernesſe like poore Pilgrims.* Atys *ſhortly after dyeth, whereof* Admetus *being aduertiſed, returneth vvith his wife, and is eſtabliſhed in the kingdome. The deſtinies graunt him a double date of life, if hee can finde one to dy for him, which* Alceſt *her ſelfe performeth, for vvhoſe death* Admetus *moſt wofully lamenting, ſhee was eſſoones by* Proſerpina *reſtored to her life and loue againe.*

IT is a ſaying no leſſe common then commonly prooued true, that marriages are guided by deſtiny, & amongſt all the contracts which concern the life of man, I think they only be not in our owne power or pleaſure: which may plainely appeare by this, that when the choiſe of ſuch marriages doth chaunce vnto vs, as we our ſelues can wiſh, when they may by their Parents and friends countenance vs, by their dowry and portion profit vs, by their perſon and bewtie pleaſure vs, by their vertue and perfection euery way place vs in Paradiſe: yet is it often ſeene that we ſet little by them, neither make any account of ſuch profitable proffers, but by a contrary courſe of the heauens and deſtinies, are carried as it were againſt our wills ſome other way, and cauſed to ſettle in affection there, where heauen and earth ſeeme to withſtand our deſire, where friends frowne on vs, where wealth wants, where there is neither facility in purſuing, neither felicity in poſſeſſion: which the hiſtory you ſhal heare, ſhall more plainely ſet forth vnto you.

There reigned in the Land of Libia one Atys, who had to his neighbour, more neere then was neceſſarie, one Lycabas King of Aſſur, which Princes couting rather their neighbours dominions, then contenting themſelues with their owne, encroched each one vpon others right, and continued continually warre one againſt the other. But at length Atys, whether hee were wearied or waſted with war, or whether he had occaſion to bend his force ſome other way, or whether he were diſpoſed to enter into league and amitie

with

with his neighbours, I know not but he sent his owne sonne Admetus to Lycabas to parle of peace. Now Lycabas either thinking he had him at some auantage, either not minding to put vp iniuries before receiued, would accept no conditions of peace. but by Admetus sent his father flat defiance: So the warre continued betweene them in as great rage, as it had don e the former time of the reigne. But yet hate caused not such hot skirmishes betweene the parents, but that loue forced as fierce assaults betwéne the children. For it was so that Lycabas had a daughter named Alcest, who what time Admetus was in her fathers Court to intreat a peace, chaunced out of her chamber window to haue sight of him, and he at the same time happened to incounter a viewe of her. And as small droppes of raine ingender great floods, and as little seeds growe great trees: so of this little loke and sight, grew such great loue and delight, that death it selfe could not dissolue it. For as women be of delicate and fine mettal, and therfore soon subiect to loue, so Alcest after this first sight was so ouergon in good will towards Admetus, that shee fired her onely felicity, in framing in her fancie the fourme of his face, and printing in her hart the perfection of his person. And as nothing bréedeth bane to the body sooner then trouble of mind: so she perseuered so long in such pensiue passions, and carefull cogitations, that her body was brought so lowe for lacke of the vse of slép and meate, that she was faine to kéepe her bed: and by reason that she couertly concealed her grief, it burned so furiously within her, that it had almost cleane consumed her away. Her father séeing her in this heauy case, assembled all the learned Phisitions he could learne of in the Country, who hauing séene her, were altogether ignorant of her disease, and were at their wits end, what medicine to apply to her malady. Some thought it a consumption, some a burning Feuer, some a melancholly humor, some one thing, some another. And her father examining her how it held her, and what disease she thought it to be, She answered, that it was a sickenesse which it pleased God to send her, and that it was not in the helpe of Phisicke to heale her, but her health was onely to be had at Gods hands. Now Admetus on the other side hauing the proffer of many princes made him in the way of mariage, made very careleße account thereof, and séemed in his mind to be very angry with

those offers. And as the sight of meat is very lothsom to him whose stomacke is ill, or hath already eaten his fill, so that little sight which he had of Alcest had fed his fancy so full, that to see, or so much as think of any other woman, was most grieuous vnto him. And notwithstanding the griping paine of loue caused some grafts of griefe to begin to grow in his heart: yet by reason that he had the conducting of the army royall vnder his father, he was so busily occupied, that hee had no great leasure to lodge any louing thoughts within his breast. But see how the destinies dealt to driue the bargaine thorow. There arose a quarrell betwéen the two armies, touching certain points wherin the law of arms was thought to be broken: to decide which controuersie, Admetus was sent post to Lycabas, who sitting by his daughters bed side, had word brought him that Admetus was come to the Court to impart matters of importance vnto him. Now at this instant there chanced one of the Phisitions to hold Alcest by the armes to féele her Pulses, and where before they beate very féebly, as if shée had bene ready to yéeld to the summons of death, shée no sooner heard that message brought vp to her father, but that her Pulses began to beat with great force and liuelinesse: which the Phisition perceiuing, perswaded himselfe hée had found the cause of her calamity, but for more assured proofe he whispered the king in the eare, desiring him that Admetus might bée sent for thither, and there to make relation of his message vnto him, which the King caused to be done accordingly: Admetus was no sooner admitted into the Chamber, but her Pulses began to beate againe with wonderfull swiftnesse, and so continued all the while he was in the Chamber: who séeing his loue in such danger of her life, though he vnderstood not the cause therof yet he cast such carefull countenance towards her, that shée easily perceiued he did participate in paine with her, which made her cast such glances of good will towards him, that he easily vnderstood it was for his sake shée sustained such sorrow and sickenesse. But the feare of her Father, who was his mortall foe, and the vrgent necessity of his affaires, forced him to depart without manifesting vnto her the manifolde good will he bare her. And though his departure were little better then death to the Damsell, yet for that shee knew her loue to be incountred with like affection (whereof before she stood in doubt) shée

began

began to driue away the darke cloudes of dispayre, and to suffer the bright light of hope to shine vppon her. Admetus being gone, the Phisition toke the King aside, and told him his daughters disease was not deriued of any distemperature of the body, but only of the disquietnes of the mind: and to tell you the truth plainly (saith he) it is only the feruent affection shee beareth to the young Prince Admetus your enemy, that forceth this feeblenes and faintnes in her: & told the King by what means he tried the truth therof. The King at these wordes was marueilously disquieted, perswading himselfe that it was so indeed, and that Admetus on the other side bore affection to his daughter, for that al the time of his talke with him, he continually turned his eyes towards her bed, & would often times giue him answers nothing pertinent to the questions which he proposed vnto him, as hauing his cogitations conuersant in other matters. Vpon this the King went to his daughter, and as the Phisition ministreth to his patient bitter pills and purgations to expell grosse and ill humors, and then applyeth lenitiues and restoratiues to breed and bring againe good bloud: so he first vsed sharpe threatnings vnto her, to expell the force and fury of her loue, and then vsed gentle perswasions, to restore her to her former health and quiet minde. But neither the sowrenesse of the one, neither the sweetnesse of the other could preuaile: for salues seldome helpe an ouerlong suffered sore: it is too late to shut the stable dore, when the steed is stollen: it boteth not to stop the breach, when the Towne is ouer-flowne: it is too late to dislodge loue out of ones breast, when it hath infected before euery part of the body. For as sowning mortifieth euery member, as pestilence infecteth euery part, as poyson pearseth euery veine: so loue, if it be not in time looked to, will bring body and minde to vtter confusion. For this Virgin was so banquished by loue, that she neither forced her Fathers fayre wordes, neither feared his fierce threatnings, but tould him playnely, shee would not denie the loue shee beare to Admetus, neither could cast out of her mynde the liking she had conceiued of him: and therefore humbly craued pardon, if (saith she) it bee offence to loue him honestly, which deserueth it worthily. But her Father in a fury flung from her, saying, shes should neuer enioy him with ioy, and that

ſhe ſhould neuer find any more fatherly furtherance at his hands, then the greateſt enemy hee had. The young Princeſſe perceiuing her fathers good will thus alienated from her, repoſed her onely comfort and confidence in Admetus, hoping that he ſhould ſtand her inſtéd of both a friend, phere, and father: and with as conuenient ſpéd as ſhe could, wrote a letter to him, to this end.

If (moſt péereleſſe Prince) neceſſity or loue had law, I might be thought perchaunce to tranſgreſſe the law and limits of modeſty, in firſt giuing the conſent, wheras I ought not eaſily to haue yelded being aſſaulted. But ſéeing neceſſity and lack of opportunity: by reaſon of the rigor of the warres perchaunce cauſeth you to conceale that which you would diſcouer, and vehement loue and feruent deſire forceth me to diſcouer that which I ſhould conceale, I thinke it leſſe offence by this meanes to ſupply your want, and ſatiſfie my owin deſire, then, by ſtanding vpon the nice tearmes of my Maidenlie eſtate, to ſuffer both of vs to pine away in paine, for lacke of being priuy to each others minde and purpoſe. Therefore you ſhall vnderſtand, the cauſe of my writing is this. What time your good hap (I hope) was to be at my Fathers Court, I did perceiue (if deſire to haue it ſo did not deceiue me) that your affection was great towards me, and that you ſeemed not a little to be pinched with my paine: to eaſe you of which griefe, I thought it my duety to certifie you, that the certaine hope which I thereby conceiued of your loue and good will, did preſently reſtore me to perfect health: And further to let you vnderſtand, that the onely cauſe of my ſickneſſe was, the firſt ſight which I had of you, & the diſpaire that I ſhould neuer bée ſo fortunate as to obtaine you. Now as the ſame hand which did hurt mée, did helpe mée: ſo if I haue any way wounded you, I ſhall bée ready to make you what plaſter it pleaſe you, to heale your hurt. And iudging the ſincerity of your mind by the cléereneſſe of mine owne conſcience, I commit my ſelfe wholy into your hands, preſuming thus farre of your perfect loue towards mée, that you will not in any way ſeeke the diſparagement of mine honour (which I hold farre more deare then loue or life) but accept me for your lawfull and louing Spouſe, and that way you onely and at ano time ſhall diſpoſe me at your pleaſure. My father by ill fortune hath found out our loue, and ſtormeth greatly thereat,

ſo that I thinke his haggard heart is by no meanes to be reclay-med: But I thinke indirect dealing by the daughter may be vſed, when the Father rather by rage then reaſon is ruled. Therefore if you thinke ſo good, I will ſecretly conueigh my ſelfe to what place you will haue me: But I commit this matter to your wiſdome, and my ſelfe to you, remayning yours onely and euer. Alceſt.

Now Admetus euer after his returne from the Court of Licabas was driuen into ſuch dolefull dumpes, and gouerned his charge of men with ſuch heauy cheare, that his Father examining him very ſtrictly of the cauſe therof, enforced him to confeſſe his careful caſe. Which he no ſooner heard, but he forthwith diſcharged him of his charge, ſaying, he was fitter to bee one of Cupids carpet Captaines, then to march vnder the manly enſigne of Mars, and that he would haue no ſuch laſciuious knights in his army. For (ſaith he) if any part of the body be putrified, it muſt be cut off, for feare of infecting the whole body. And told him plainely, if hee went forward with his folly, hee would neuer take him for his ſonne, neither ſhould he euer ſucceed in the Kingdome by his conſent. The young Prince with-drew himſelfe out of his fathers preſence, and got him to his Pauillion or Tent, where he was no ſooner ſadly ſet downe, but he was preſented by a truſty Meſſenger with the Letter of Alceſt, which ſo ſoone as he had read, he ſeemed to bee rapt into the third heauen: but conſidering on the other ſide the difficulty of reaping the fruites of loue, and weighing the perrill of his fathers diſpleaſure, he was throwne into the deepeſt dongeon of Hel. And as a Boate borne by the tide againſt the winde, ſeeleth double force and is compelled to yeeld both to wind and waue, ſo this young Prince being driuen by the force of loue, and the mind and pleaſure of his father, felt double dolour, and was tormented with both. But at length loue gate the victory, and all other doubts caſt aſide, he returned his Miſtres this anſwer.

Who was euer exalted to the highеſt degrée of happineſſe, and driuen to the deepeſt extreamity of euill at once, but I? who euer floriſhed in felicity and faded in miſery together, but I? who euer was placed in paradiſe, and plunged in perplexity ioyntly, but I? For heauen it ſelfe cannot yeeld me better bliſſe, then the conſent

of your good will and loue (moſt peereleſſe Prince and princely peere) and hell it ſelfe cannot yeeld me more bitter bale, then to bee deſtitute of meanes to enioy the fruits of your fauor, and the benefit of your beauty. If Crœſus came and offered mee all his wealth, if Alexander yeelded me his Empire, if Iuno came from heauen with her kingdomes, Pallas with her wiſdome, or Venus with her Helen, aſſure thy ſelfe (ſweet miſtres) that neither any one of them, neither all them together, ſhould be ſo gratefully or gladly receiued of me, as the proffer which your letters haue made me. And canſt thou (deere wench) preferre my loue before thy owne life, my pleaſure before thy fathers diſpleaſure, my contentment before thy owne commodity? And ſhall any doubt of danger driue me from thy duty which I ought to doe vnto thee? No, let Father fret, let friends frowne, let liuing be loſt, let kingdom be made frō me, let hap what hap will, thou haſt promiſed to be mine, and I proteſt by the heauens to be thine. What though the king your Father be greatly incenſed againſt me, what care I for any mans friendſhip, if I haue your fauour? What though the way vnto you bee long and dangerous? What paſſe I to paſſe a thouſand perils to pleaſure you? what though my enemies lay in waite for me? What weigh I to be hewen in a hundred peeces in your preſence? Yea, if I had a thouſand liues, I thinke the loſing of them all, little enough to requite the great good will and curteſie you haue ſhewed me. But me thinks I heare you ſay, the ſpending and loſſe of my life, is the greateſt loſſe and euill that poſſibly can happen vnto you, and therefore I muſt take heed how I hazard it. Well, I will (ſweete wench) preſerue my life onely to ſerue thee, and the care I haue of you, ſhall cauſe me to haue care of my ſelf. But touching the conueigh of our affaires, I am at my wits end which way to worke: for if your father chaſe at this matter, mine rageth, ſtormeth, and watcheth me ſo narowly, that not ſo much as mo lookes, but he looketh to them. But I will eaſe him of this labour ere it be long, for this life I am not able to indure long, yea I had rather liue with you in moſt miſery (if he may poſſibly be miſerable that enioyeth ſuch a iewel as you are) then here in moſt happineſſe (which of me is not to be had without you) therefore wayward fortune hath only left vs this way, if it pleaſe you ſo much to diſhonour your ſelfe, and to doe me ſo much

honour

honour, as meete me the tenth of this month at the Chappel of Diana, ſtanding as you know fiue leagues from your fathers Court, I will there (God willing) meete you, and a Prieſt with me to marry vs, which done, we will ſhift our ſelues into Pilgrims apparell, and ſo diſguiſed indure together ſuch fortune as the fates ſhall aſſigne vs. And thus till then I bid you kare well.

Yours euer, or his owne neuer, ADMETVS.

Now ſée the valiantnes of a Wirgin, or rather conſider the force of loue which maketh the weake ſtrong, the witleſſe wiſe, the ſimple ſubtile, yea the moſt towards, moſt courageous. For the day preſcribed in the letter of Admetus being come, the young Princeſſe, before day, attyred her ſelfe in one of her Pages apparrell, and trudged out of the Citie, as if ſhe had béene ſent to the campe on ſome meſſage: and ſo faſt as her faint legges (but ſtrengthened by loue) could carry her, ſhe hafteth through the deſart and wayleſſe woods to this forelorne Chappell, where the ſaint whom ſhée onely honored was ready to receiue her: who though at the firſt he knew her not, but thought ſhee had béene Cupid or Mercury fallen from the heauens, yet at the length by her louing lokes cait vpon him, hee knew who it was, and imbracing her fait in his armes, ſayd; If Iupiter (ſweete wench) ſhould ſée thee in this Pages apparell, no doubt but he ſhould forgoe his Ganymedes, and take thée vp into heauen in his ſtead. O moſt ſouereigne Lady and Miſtreſſe, what ſeruice ſhall I euer be able to do you, which may counteruaile this kindneſſe? What duety can be a due recompence to this good will? If I by any meanes can quite this curteſie, I neuer doubt to be déemed vngratefull while I liue. But accept (good Lady) I beſeech you, that which is in me to performe, which is the faithfulleſt hart that euer was vowed to Lady, which when it ſwarueth from you, let the torments of Tantalus, Titius, Syſiphus, and all the ruthfull rout of hell bee heaped vpon mee. Alceſt hearing him ſo earneſt, ſayd.

Fewe words (moſt worthy Prince) are enough to winne credite to a matter already beleeued: for only vpon confidence of your conſtant and faithfull heart towards me, I haue thus vnaduiſedly

aduen-

aduentured mine honour, as you see, desiring you not sinisterly to thinke of this my attempt, being boldned thereto by the great loue which I beare towards you, and by the loyalty which I looke for of you towards me. Ah (saith Admetus) if I should make any il interpretation of your vertuous loue and sincere affection towards me, I were the veriest villaine on earth, for I take God to witnes, I take your forward will, for such friendly good will, that I doubt my deserts will neuer be able to answere thereto, as I desire. But here he aptly ended his talke vpon her mouth, and they entred into such priuy conference, their lips being ioined most closely together, that I cannot report the meaning of it vnto you, but if it please one of you to leane hitherward a little, I will shew you the manner of it. Now hauing continued some time therein, they at the length entred into the temple, where the marriage, according to the sacred rites, was solemnly celebrated: which done, they entred into a poore cottage, in stead of a princely palace, ioining to the Temple, where long they durst not tarry, for feare of apprehension by Posses which pursued them. Therefore putting on their Pilgrimes apparel, they went hand in hand, and heart in heart, wailefully, and wilfully wandring out of their owne native country, to auoide their Parents punishment and displeasure. See Gentlewomen the lamentable lots of loue which driue two Princes from their pleasant Palaces, from their flourishing friends, from their traine of seruants, from their sumptuous fare, from their gorgious garments, from variety of delights, from secure quietnes, yea from heauenly happinesse, to wilde wildernesse, to Desert dennes, to carefull Caues, to hard cheere with hawes and Heppes, to Pilgrims pelts, to perill of spoiling, to danger of deuouring, to misery of mind, to affliction of body, yea to hellish heauinesse. O pittilesse parents, to preferre their owne hate before their childrens loue, their owne displeasures before their childrens pleasure, to forget that themselues were once yong & subiect to loue, to measure the fierie flames of youth, by the dead coales of age, to gouerne their children by their own lust which now is, not which was in times past, to seeke to alter their naturall affection from their children vpon so light a cause, shewing themselues rebels to Nature, to endeuour to vndoe the destinies, and disapoint the apointment of the gods,

shew-

ſhewing themſelues traytours to the gods. But the one of them, the father of Admetus, reaped the iuſt reward of his rigour: for he, after the departure of his ſonne, toke the matter very heauily, abandoned al pleaſures, auoided al company, and ſpent moſt part of his time in diſcourſing with him ſelfe in this ſorowfull ſort.

If Nature by the prouidence of God, did not moue vs to the maintenance of mankinde, ſurely the charge of children is ſuch a heauy burden, that it would feare men from entring into the holy ſtate of matrymony. For to omit the inconueniences of their infancy, which are infinit, when they draw once to mans eſtate, what time they ſhould be a ſtay to our ſtaggering ſtate, good God what troubles doe they torment vs with: What cares do they conſume vs with: What annoies do they afflict our old yéres withal? They ſay, we are renewed and reuiued as it were in our off-ſpring, but we may ſay, wee die daily in thinking of the deſperate deedes of our children. And as the Spider feeleth if her webbe bee prickt but with the point of a pinne: ſo if our children be toucht but with the leaſt trouble that is, wée féele the force of it to pearce vs to the heart. But how well this tender care is by them conſidered: alas it maketh my heart to bleede to thinke. If we loke for obedience of them, and that they ſhould follow counſaile in the conueigh of their affaires, why they thinke we doate, and that their owne wits are farre better then ours: If we warne them to be wary and thrifty, they thinke it procéedeth rather of couetouſneſſe then of kindneſſe: if wee prouide them not marriages, it is becauſe we will depart with no liuing to them: if we perſwade them to marriage, it is becauſe wee will haue them to forſake all good fellowſhip, and liue like Clownes in the countrey by the plow taile: if we perſwade them to learning, it is that they might liue by it without our charge: If we perſwade them to one wife rather then another, it is becauſe the one is richer then the other: if we lok ſeuerely to them, we loue them not: if we vſe them familiarly, we feed them with flattery, becauſe we will giue them little: and ſo of all our louing doings, they make theſe leiud deuiſes, yea when wée haue brought them vp with great care and coſt, when we haue trauelled all our time by ſea and by land, early and late, in paine and in perill, to heap vp treaſure for them, when we haue by continuall

toyle ſhortned our owne liues, to lengthen and inlarge their liuings and poſſeſſions, yet if wee ſuffer them not to royſt and riot, to ſpill and to ſpoyle, to ſwath and to lath, to lend and to ſpend; yea, and to follow the fury of their owne frantick fancies in all things, this forſooth is our recompence, they wiſh an end of our liues, to haue our liuings. Alas! a lamentable caſe: why hath not nature cauſed loue to aſcend as well as deſcend? Why hath ſhe indued the Storke with his propertie, to feede his damme when ſhe is old, and men with ſuch malice, to wiſh their Parents death when they are aged? But I ſpeake perchance of my owne proper griefe, God forbid it ſhould be a common caſe: for my ſonne (Ah, why doe I call him ſonne) hath not only wiſht my death, but wrought it. He knew he was my onely delight, he knew I could not liue, hee being out of my ſight, he knew his deſperate diſobedience would driue mee to a deſperate death. And could he now ſo much doate of a light Damſell, to force ſo little of his louing father? Alas, a wife is to be preferred before father and friend. But had he none to fix his fancy on, but the daughter of my moſt furious foe? Alas, loue hath not reſpect of perſons. Yet was not my good will and conſent to be craued therein? Alas, he ſaw no poſſibility to obtaine it. But now alas I would graunt my good will, but now alas it is too late: his feare of my fury, is too great euer to be found: his fault is too great, euer to looke mee in the face more, and my ſorrow is too great, euer to be ſalued. And therupon got him to bed, and in fiue daies ſpace his naturall moiſture with ſecret ſorrow was ſo ſoken away, that he could no longer continue his carefull life, but yeelded willingly to deſired death. So it pleaſed God to prouide for the poore pilgrimes, who hauing paſt many a fearefull Forreſt and dangerous deſart, were now come to the Sea ſhoare, minding to take ſhip and trauell into vnknowne coaſtes, where they might not by any meanes bee knowen. Being on ſhip board, they heard the maſter of the ſhip make report, that Acys king of the Libians was dead. Whereupon Admetus deſired to be ſet on ſhoare again, and diſſembling the cauſe thereof, pretended ſome other matter, and got to the next towne, where with money and iewels he had bought him, hee furniſhed him and his Lady with the beſt apparell could be prouided in the town, and with ſuch a traine of men as hee could there take vp: which done,

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he made the greateſt expedition hee could vnto his owne country, where he was royally receiued as prince, and ſhortly after ioyfully crowned king. And being quietly ſetled in the regal ſeate, he preſently diſpatched Ambaſſadours to Lycabas his fathers foe, and his father in law, whoſe ambaſſage contayned theſe two points, the one to entreate a peace for his people, the other to craue pardon for his wife: who willingly graunted both the one & the other, whereby he now liued in great quiet and tranquility. A meruellous mutability of fortune, which in the ſpace of a month could bring him from happy ioy to heauy annoy, and then from annoy againe, to greater ioy then his former ioy. For as the ſunne hauing bin long time ouerwhelmed with darke cloudes, when it hath baniſhed them from about it, ſeemes to ſhine more bright then at any time before, ſo the eſtate and condition of this prince, hauing bin couered with the clouds of care, now it was cleared of them, ſeemed more pleaſant and happy then at any time before. And verely as ſharpe ſauce giues a good taſt to ſweet meate, ſo trouble and aduerſity, makes quietneſſe & proſperity far more pleaſant. For he knoweth not the pleaſure of plenty, who hath not felt the paine of penury: he takes no delight in meate, who is neuer hungry: he careth not for eaſe, who was neuer troubled with any diſeaſe. But notwithſtanding the happy life of this prince, albeit he abounded in great riches as he required, albeit he had as many kingdomes as he coueted, albeit he had ſuch a wife as he wiſhed for, yea and enioyed all thinges which either God could giue him, Fortune further him to, or Nature beſtowe vpon him: yet to ſhew that there is no ſunne ſhineth ſo bright but that cloudes may ouer-caſt it, no ground ſo good but that bringeth forth weeds as well as flowers, no King ſo ſurely garded but that the gameſome goddeſſe Fortune wil at leaſt checke him, if not mate him: no ſtate ſo plentifull in pleaſure, but ỳ it is mixed with paine, he had ſome weede of woe which began to grow vp amongſt his flowers of felicity, and ſome chip of ſorry chance did light in the heap of his happines. Yea fortune preſented her ſelfe once againe vpon the ſtage, & meant to haue one fling more at him. For this prince poſſeſſing ſuch pleaſant life tooke great delight in good houſe-keeping, and gaue ſuch good entertaynment to ſtrangers, that his fame was farre ſpread into forrayne

Countries, yea the rumor thereof reached to the ſkies, in ſo much that Apollo (as the Poets report) hauing occaſion to diſcend from heauen to the earth, went to ſee the entertainment of Admetus, who was ſo royally receiued by him, that the God thought good with ſome great kindnes to requite his great curteſie. And as Philemon and Bucis, for their hearty houſekeeping, were preſerued by the Gods from drowning, when all the Country and people beſides were ouerflowne: ſo the God Apollo meant to preſerue his life, when all the Country and people then liuing ſhould lye full low in their graues, and of the deſtinies of death obtained thus much for him, that if when the time and tearme of his naturall life drew to an end, any could be found, who would willingly dye, and loſe their owne life for him, he ſhould begin the courſe of his life againe, and continew on earth another age.

Now when the time of his natural life drew to an end, there was diligent inquiry made who would be content to abridge their own dayes to prolong their Princes life. And firſt the queſtion was put to his frends (who were nereſt to themſelues) then to his kinſfolk (whoſe loue was as much of cuſtom as of kindnes) then to his ſubiects (whoſe affection was as much for fear as for fauor) thē to his ſeruants (who thought their life as ſweet as their maiſter did his) thē to his children (who thought it reaſō þ as their father did firſt enter into this life, ſo he ſhould firſt depart out of this life) ſo that there could none be found ſo frank of their life, to ſet this Prince frē frō the force of death. Now Alceſt ſeing the death of her deare huſband draw neare, and knowing her owne life without his life and loue would be but loathſome vnto her of her owne accord offered her ſelfe to be ſacrificed for her huſbands ſake, and to haſten her owne death, to prolong his life. O loyal louing wife, O wight good enough for Gods themſelues: And yet had ſhe a huſband good enough for her ſelfe, for he loued her ſo entirely, that though by loſing her he might haue gayned life a long time, yet would he not by any meanes conſent to her death, ſaying, without her life, his life would be more greeuous vnto him then a thouſand deaths. But ſhe perſwaded with him againſt her ſelfe all that ſhe could, ſaying, I would not (O peereles prince) you ſhould take the matter ſo kindly at my hands, as though for your ſake only I offered by my ſelfe, for

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it is in deede the commodity of your country and mine owne, being vnder your dominion, which driueth me hereto, knowing my ſelfe vnable to gouerne them, you being gone. And conſidering the daily warre, the ſpoyleſull waſtes, the bloudy blaſtes, the troubleſome ſtrife, which your Realme is ſubiect to, I thought you had not loued me ſo little, as to leaue me behinde you, to beare on my weake back ſuch a heauy burden, as I think Atlas himſelfe could ſcarce ſuſtain. Againe, conſidering that death is but a paſſing from one life to another, and that from a moſt miſerable life to a moſt happy life, yea from bale to bliſſe, from care to quiet, from purgatory to Paradiſe, I thought you had not enuied me ſo much, as to thinke me vnworthy of it. Do you not know, that Cleobis and Biton had death beſtowed on them, as the beſt gift which the gods could deuiſe to giue them: and do you thinke it can do me harme, eſpecially ſeeing I may therby do you good? Alas ſweet wife (ſayth Admetus) this your pitty is vnprofitable, which is ſubiect to ſo many perils. But if death be ſo good (good wife) let me enioy it, who am entoyned to it, and to whom onely it will be good, for death is onely good to me to whom it is giuen, not to you who are not appoynted to it: For it is not lawfull for any to leaue this life without ſpeciall permiſſion of the Gods. And as in our Court it is lawfull for none to haue acceſſe vnto vs, vnleſſe by vs he be ſent for: ſo neither is it lawfull for any to appeare before the heauenly throne, vnleſſe by the Gods he be ſummoned: neither will death be ſo eaſie to you as to mee, whoſe nature is apt to yeeld vnto it. For you ſee fruite which is not ripe, will ſcarce with ſtrength be torne from the tree, whereas that which is ripe, falleth away eaſily of it owne accord. Therefore (good wife) giue me leaue to die, to whom it will be onely good and eaſie to die. Why ſweet husband (ſayth ſhee) the God Apollo allowed any that would, to die for you, otherwiſe to what purpoſe was that which he obtained of the deſtinies for you? And for the vneaſineſſe of death, nothing can bee vneaſie or hard to a willing heart. But becauſe your pleaſure is ſo, I am content to continue my carefull life, and with ſorrow to ſuruiue you: And ſo left her husband, and went priuily to the Aultar, and offered vp her ſelfe to death, to prolong her husbands life. Which when the king knew, he would haue preſently ſpoiled himſelfe, but his hands had not the

power to do it, for that by the decrée of the deſtinies he muſt nedes of force line an other age on earth. Which when he ſaw, he filled the Court with ſuch pittifull wayling, ſuch bitter weeping, ſuch helliſh howling, that it pleaſed the heauens, and mooued the Gods to take remorſe on his miſery. And Proſerpina the Goddeſſe of hell, eſpecially pittying the parting of this louing couple (for that ſhe her ſelfe knew the paine of parting from friends, being by Dys ſtollen from her mother Ceres) put life into his wife againe, and with ſpéd ſent her vnto him. Who being certified hereof in his ſléepe, early in the morning wayted for her comming, and ſéeing her come a far off, he had much adoe to kéepe his ſoule in his body from fléeing to méete her. Being come, as ioyfully hee receiued her as ſhee came willingly, and ſo they liued long time together in moſt contented happineſſe.

This ſéemeth ſtrange vnto you (Gentlewomen) that a woman ſhould die and liue againe: but the meaning of it is this, that you ſhould die to your ſelues, and liue to your huſbandes, that you ſhould count their life your life, their death your deſtruction, that you ſhould not care to diſeaſe your ſelues to pleaſe them, that you ſhould in al things frame your ſelues to their fancies, that if you ſée them diſpoſed to mirth, you ſhould endeauour to be pleaſant, if they be ſullen you ſhould be ſad: if they hard, you ſauing: if they delight in Hawkes, that you ſhould loue Spaniells: if they hunting, you Hounds: if they good company, you good houſekeeping: if they be haſty, that you ſhould bee patient: if they bee iealous, that you ſhould lay a ſide all light lookes: if they frowne, that you feare: if they ſmile, that you laugh: if they kiſſe, you clippe, or at leaſt giue them two for one: and ſo that in al things you ſhould conforme your ſelues to their contentation: ſo that there be one will in two minds, one heart in two bodies, and two bodies in one fleſh. Ye thinks I heare my wiſh, wiſh me ſuch a wife as I haue ſpoken off: Verily (good wife) you wiſh your wealth great wealth, and God make me worthy of your wiſh, and you wiſh, and if I might haue my wiſh, I am perſwaded you ſhould haue your wiſh. But if I be ſo good a huſband as Admetus was, if I forgoe Father, friends, and liuing, if I be content to change ioy for annoy, Court for care, pleaſure for pilgrimage for my wiues ſake, if I had rather die my ſelfe then ſhee

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should, if she being dead, with mournefull cries I moue the gods to raise her to life againe, I shall thinke my selfe worthy of so good a wife as Alceſt was, I shall hope to haue a wife, who with Cleopatra will sting her selfe to death with Serpents at the death of her Antonius, who with Hylomono will slay her selfe at the death of her Cillar, who with Synger will vanish away in the ayre for the losse of her Picus, and who with Alceſt will be content to lose her life to preserue her Admetus.

Scilla and Minos.

Scilla, *daughter to* Niſus *King of* Alcathoe, *disdainfully reiecting the humble ſuite of* Iphis *a young Gentleman of her fathers Court, becommeth vnaduiſedly amorous of King* Minos *her fathers and Countries mortall foe, lying in ſiege about the Cittie. To whom by the counſaile of* Pandarina *ſhee betrayeth her father, in ſtealing away his golden haire, and preſenting it vnto* Minos *in token of her loue, which he reproachfull reiected, and being imbarked to depart homeward, ſhe aſſayeth to ſwim after him, and is drowned in the ſea.*

Many are of opinion that the vertues of loue are very many, & that it is of force to reduce vs from fanageues to ciuilenelle, from folly to wit, from couetouſneſſe to liberalitie, from clownifhneſſe to Courtlineſſe, yea from all vice to all vertue. But if the effects thereof be rightly conſidered, I see not but that we may more iuſtly say, that the inconueniences of loue be infinite, and that it bringeth vs from modeſtie to impudency, from learning to lewdneſſe, from ſtayed ſtrmeneſſe to staggering ſickneſſe, from liberality to prodigality, from warineſſe to wilfulneſſe, from good behauiour to diſſolute liuing, from reaſon to rage, yea from all goodneſſe to all vanitie. As may bee iuſtified by the gods themſelues, by the godlieſt men that euer were, by the wiſeſt that euer were, and by the valianteſt men that euer were, who by loue haue been brought to moſt outragious impiety, to moſt extreame folly, and to moſt vile villany. But (Gentle-women) becauſe moſt of you be Maides (I meane at leaſt taken ſo) I will manifeſt vnto you the miſchiefe of loue, by

by the example of a maide in that estate (though I hope not every way) like vnto your selues, that admonished thereby, you may auoid the like inconuenience in your selues.

Therefore you shal vnderstand, that ouer the towne Alcatho reigned one Nisus, who had to daughter a damsel named Scilla, a proper sweet wench, in gentlenesse a goddesse, in shape Venus her selfe, in shew a Saint, in perfection of person peerelesse: but in deeds a dainty dame, in manners a merriemaide, and in workes a wilfull wench, as by her life you shall perceiue. For there was attendant vpon her father in his Court a proper youth, named Iphis, who, as the freshest colors soonest fade the hue, and as the finest mettals soonest breake, so the more noble blood he came of, and the finer wit he was endued withal, the sooner was he made thrall & subiect to loue: and the more courageous minde he had, the more haughty conquest did he endeuour to atchiene. For being in the daily sight of Scilla, he began firmely to fire his fond fancy vpon her fine face. And by reason of his young yeares, being ignorant that vnder most greene grasse lie most great Snakes, and vnder intising baites, intangled hookes, he bit so greedily at the baite of her beautie, that he swallowed downe the hooke of hatefull hurt, and hurtfull heauinesse to his hart. But like a man he sought meanes to subdue his sorrow, and to vanquish this Virgin: and first, like a bashful young man, he solicited his suite by pitifull lookes, thinking thereby to let her vnderstand his desire. But she on the other side perceiuing his intent, cast coy countenances vpon him, to driue him to dispaire: so that where before his owne bashfulnesse kept him from discouering his purpose, now her coynesse caused him to discouer it. Yet extreame loue drone him to these extreame shifts, hee imparted his purpose to an Vncle of his, a noble man, of great countenance in the court, humbly desiring him, either by counsaile, countenance, paine, or policy, to stand him in some stead to the attaining of his purpose. His Vncle grauely aduised him to auoid such vanity, and not to attempt any such enterprise, whereby he should incurre the Kings displeasure, and perchaunce his owne vndoing. But he tolde his tale to one that had no eares to heare, for the deafnesse of his loue, caused dimnesse in him to heare any thing which might helpe to heale his hare-braine head, for (as I said) he would with his folly,

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whatsoeuer came of it. The old Gentleman, seeing this bnadui-sodnesse, told him, he would so farre as he durst feele the fancy of the young Princesse, and therby he should perceiue how likely he were to prenaile in his purpose. And hauing conuenient time, he fell to sifting her thoughts in this sort.

Faire Lady, wee haue letters come from the court, conteyning this news, that two or three yong Princes haue directed their course into this country, to see and assay you in the way of marriage, wherein I doubt not but you will reuele to the Kings Maiesties contentation, and to our countries reuiuosity, and to consider that the stay of the whole kingdom standeth upon your marriage, for that he which marieth you, must after the kings decease succeed as lawfull heire vnto the Crown. Now if you match your self with a stranger, it is greatly to be feared that we shalbe greatlie molested with the fury of a forraine force, for that the Kings guard and court for the most part shalbe of his owne country: and so strangers shall be preferred to offices, and we set besides our liuing, whereas if it please you to take to husband some of our owne countrey, you shalbe as it were King and Quene of your selfe, and he as it were your seruant and subiect: and so shal you reigne in great soueraintie, and wee liue in great tranquility. His talke being ended, the Princesse made him this proude answeare.

My Lord, touching my marriage, it toucheth me more nerely then you, and my father, the Kings counsaile I meane chiefly to follow therein: neither will I respect your commodity, to neglect mine owne honour, neither will I haue more consideration of the stay of my countrey, then the state of my calling, neither in that point, by your leaue, will I preferre the common Wealth before mine own priuate wil, for that it is only I must marry, which if I do to my liking, I am like to liue pleasantly, if otherwise, I am sure to liue sowerly all the daies of my life. And for marrying one of my country, I promise you for my part, I know neuer a Prince in all this country, my father excepted (meaning she would match with none vnder the degree of a Prince.) Immediatly after this, the Noble-man called his nephew vnto him, telling him he thoght it as easie a matter too climbe to Heauen with a ladder, as for to

meane a man as he transpire to the height of her hauty mind. The yong Gentleman thinking that his Uncle for feare of displeasure, durst not deale in so dangerous a matter neither gaue great credit to his words, neither pulled him any thankes for his paines, but determined (notwithstanding) of himselfe to pursue his suits: And knowing that proper Gentle-women delight in pritty Iewels, and that the gods themselues are pleased with giftes, he gate the most precious Pearls and dearest Diamonds in the Country, and caused them to be presented vnto the Princesse from him. But disdainfully riger ruled her, that she would not so much as to lok vpon them, saying, she had no ned of his gifts, that he might better bestow them on those, who were not his betters, and that shes thought it shame a Princes person should be purchased with pearls. The Gentleman, though greatly dismayd, to see both his god will neglected and his gifts reiected, yet like a valiant souldier, he gaue a fresh onset vpon her, with friendly loving letters, which he wrot in this wise.

Most peerelesse Princesse, though loue hath almost blinded me in all things, yet I humbly beseech you, not to think me so forgetfull, either of the meannesse of mine own estate, either of the Maiesty of yours, as to presume to practise you in the way of mariage, for in my iudgement, I thinke no man on earth worthy that honor: but my pitifull petition is this, that you will accept me for your slaue and seruant, and that what country soeuer you shalbe maried into, I may giue attendance vpon you, to the intent still to enioy the sight of your swet face, and feed my fancy in the contemplation of your beauty. For I am so bowed to your vertue, that only the swet remembrance of you shall mortifie in me the minde to any other woman whatsoeuer. For I perswade my selfe to find more felicity in one friendly lok of yours, then in any others faithfull loue. And though these blotted words be too base an obiect for your heauenly eyes, yet weighing the cause in the skales of curtesie, I trust you will take them in good part. The cause of the blots was the tears which fell from my eyes at the making heereof: the cause of the words, is the good will of the writer. Thus praying you to pittie the one, and to accept the other, I leaue, liuing only to do you duty and seruice.

Yours, though not yours. *Iphis.*

The Princesse hauing this letter deliuered vnto her, by one of her waiting women, so soone as she knew from whence it came, flung it from her, saying, she had nothing to deale either with him, or his letters, and straitely charged her woman not to salute her with any thing from him. But Fortune so framed, that as she flung the letter from her, in came the King her father, and caused the letter to be reacht vnto him, and knowing the contentes thereof, sent for my youth Iphis, chooke him vp with sharp threatnings, and charged him vpon paine of punishment neuer after to be seene at the Court. The young gentleman, seeing the ground which he tilled altogether barren, and that it yelded him but care for corne, and griefe for gaine, determined to bestow no more cost or labour thereon: and besides, fearing the Kings fury and displeasure, with as conuenient speed as he could, conueied himself into the Country, and there allwaged his sadnes with solitarines: & setting her cruelty towards him, against his curtesie towards her, her disdayne against his dutifulnesse, he soone set himselfe free from his folly. This matter thus ended greater stormes began to blow, and such tempest arose, that Scilla, who before kept other in bands, was now her selfe in the sands, and where before she sayled with top & top gallant, setting out flag of defiance, now she was driuen to strike sayle and haile boner, euen to her fathers enemy. For it fell so out, that King Minos, moued iustly thereto for the murder of his Sonne, waged warr, and came with a puisant power against King Nisus, and layde so hard to his charge, that he made him keepe his castle. Now while Minos lay at the siege thereof, it fortuned the young Princesse to haue a sight of him out at the window of the Towre where she lay: and now Cupid meant to be reuenged on the cruelty which she vsed to his Captayne Iphis, who fought so faithfully vnder his banner, and shot such darts of desire into her towards king Minos, that vnlesse she might haue him to husband, she thought her self but a woman cast away: and after many a sobbing sigh, and trickling teare, she fell out with her selfe in this sort.

Ah fond foolish Girle, and canst thou finde in thy heart to beare friendly affection to thy fathers friendly foe? Can I loue him kindly, who seekes to spoyle my Country cruelly? Could I valiantly

withall ans the assaultes of a flourishing young man? And shall I couwardly yeld to a faving old man, without any assault? O love without law. O rage without reason. O will without wit. O fancy fraught full of fury and frency. Good God, where are now those lofty lookes I was wont to vse to lovers? Where are the coy countenances, the haughty words, the solemne salutations, the vainty dealings, the courteous congies, and such like? Alasse now I am made to stoupe without stale, to come without call or lure, yea to the empty fist. But alas, who is priuiledged from the force of love? No, there are none so stout, but love maketh them stoupe, none so wise but love maketh them fooles, none so shamfast, but love maketh them bold. And though I should first bewray my affection, and make love to king Minos, the offence is rather to be pitied then punished. Yea the more frankly I offer him my good will, the more friendly no doubt but hee will accept it, and the lesse he hath deserued it, the more will he endeuour himselfe to be thankefull for the same. Neither can he but take it as an vndoubted signe of deepe good will, if I giue the first onset in this skirmish: neither can it any way redound to my shame, the end being honest, and my meaning in the way of marriage. And if it be lawfull to follow the example of creatures without reason, doth not the Cow loue to the Bull? doth not the Hare neigh to the Horse? doth not the Peaw plea for the Damme: doth not the Falcon cal to the Tassel gentle: the Gerfalcon to the Gerkin: the Sparhauke to the Pullet? And so of all other creatures, the females are more forward that way then the males. Besides that, by how much weaker women are then men, by so much more they are to be borne withall, if they be lesse able to beare the heauy burden of love then men. Againe, by how much more the love of women is more feruent then of men, the more fiery flames of force must fry within vs, which without great griefe cannot be concealed or couered. And whereof springeth this errour, that women may not first make love: but only of a precise and curious custome? Nay rather a preiudicial and carefull custome (I may terme it) to vs women: for whereof commeth it, that so many of vs are so euil matched in marriage, but only hereof, that we are tied to that hard choice of those that offer their love vnto vs, whereas if it were lawfull for vs to make love where we liked

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best, we would neuer marry but to our mind and contentation. Lastly, I am not the first that haue plaied the like part, and that which is done by a laudable example, is lawfully done. For Venus her selfe yelded her selfe to her darling Adonis without any suite made on his part, Phædra made suite to Hippolitus, Oenon pleaded her right with Paris, Dido did Aeneas to vnderstand how deerely she desired him, Bryseis sought the good will of Achilles, Adalesia by her gouernesse made loue to Alcrane, the Dutchesse of Sauoy went on pilgrimag, to the Knight Mendoza. Infinite like examples I could alleage: and why is it not lawfull for me to do the like, and make loue to King Minos, who perchaunce would first haue sued to me, if he had first seene me? Yet let the world iudge what they will, I will doe what I shall iudge best for my selfe, and with as conuenient speed as I may, I will either by letters or deeds doe Minos to vnderstand what minde I beare him. And as she was busily beating her braines hereabout, one of her most trusty and louing women came vnto her, humbly requesting her to make her priuy to her perplexity: Alasse good madam (saith she) if you want any thing, let your friends vnderstand it, and it shall be prouided. If my poore seruice may serue your turne, assure your selfe, neither respect of honor, liuing, or life, shall let me from doing any thing which may deliuer you out of distresse. If you haue imprisoned your liberty any where, and giuen your selfe in the fetters of fancy, I know a Gentlewoman, my familiar friend, who can stand you in as much stead for the obtayning of your purpose, as any Gentlewoman in this Court.

The Princesse desirous of aide in her distresse, praied her woman to procure the cõming of that Gentlewoman with al possible speed. Whereupon the wayting woman caused one of the princes gentlewomen to go to this honest woman, and in her name to desire her to come to the Princesse. You shal vnderstãd, this gentlewomãs name who was sent for, was Pandarina, in her youth a seruing woman, & one which knew more fashions then was fit for honest women, but now, maried to an honest gentlemã, she entreth into a new religiõ, seemeth to renoũce her old faith, & setling her self in such hipocrisie, that she rather counterfeited cunningly, then liued continently. But to paint her out more plainly, she was more coy then comely, more fine then wel fauoured, more laity then louely, more proud then pro-

per, more precise then pure, more superstitious then religious, more of spite, then of the spirit, and yet nothing but divinity would down with her, more iealous then zealous, either iudging her husband by her selfe, or iudging her selfe vnworthy the seruice of so commodious a common as her husband was. Wel, such as she was, this yong gentleman of the yong Princes was sent for, and at the first comming (according to the fashion) he kist her, and hauing done his message, with frowning face she told him she could not goe to the Princes, and though she could, yet would she not goe with him. The Gentleman some what abashed hereat, returned to the Gentlewoman that sent him, and told her what answer this honest woman made. Who marueyling much thereat, went presently her selfe vnto her, desiring that Gentelman to accompany her. Being come to her lodging, after a few salutations, Pandarina prayed the gentlewoman either to send vnto her a more modest messenger then the Gentleman she sent, or else to teach him to kisse more continently. The Gentlewoman blushing for bashfulnesse, told her she had not the skil to teach men to kisse, she thought that cunning concerned common Harlots, or at least married women, rather then her: but (saith she) I will tell him of it, that of himselfe he may amend his fault: and calling the Gentleman aside vnto her, she asked him how he had misused himselfe towards mistresse Pandarina in kissing her. No way (saith he) that I know for, but if I kissed her coldely, I trust she will attribute it to yong mens bashfulnesse, and if I kissed her kindly, I trust she will impute it to good will. Yes marry (saith the Gentlewoman) it was more kindly then shee cared for, or liked of. Verily (saith he) if it were ouer kinde, it is more then I know, or more then I meant, for to speake my fancy freely, I know neuer a Gentlewoman in this Land, that I like worse of: and if she be afraied I be to farre in loue with her, I will be bound in what bond she will, to hate her, no man more. But Gentlewoman if you adhibite any credite to my counsell, flie her familiarity, eschew her company: such Saints in shew, are Sathans in deede, such fayned holinesse, is double diuelishnesse, such counterfayte continency, I count little better then bawdry. For sure this is a most sure marke to know dissemblers by, that they will alwaies farre exceede the meane, for feare of being found in their faigning.

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As those that faine to weepe, howle outright: those that feigne to be friendly, shewe themselues plaine Parasites: as those that feigne to be valiant, brag most gloriously: and as she counterfayting continency, sheweth her self altogether curious and hipercritical. But notwithstanding I haue had no knowledge of her life and conuersation, yet dare I lay my life on it, that either she hath béne nought, is nought, or will be nought, whensoeuer she can get any foule adulterer fit for so filthy an adulteresse. The Gentlewoman hearing him so earnest, praied him to put vp the matter patiently, saying, she thought it was but a shift to excuse her not comming to the Princesse: and so went to Pandarina, telling her the Gentleman was sorry he had offended her, and so away they went together to the Princesse. I haue wandzed, Gentlewomen, somewhat beside the path of my promised purpose, but yet not clean out of the way of mine own will and intent. For though this digression pertaine little to the history I haue in hand, yet it may serue to admonish you that you take not exceptions of curiosity, against kisses, which are giuen of curtesie: and if there chance to bee any fault in them either modestly to conceale it, or presently to returne the kisses againe to him which gaue them. But in excusing my former digression, I shal enter into another digression, therfore to the matter and purpose purposed. Pandarina being preferred to the presence of the Princesse, hauing done dutiful reuerence, humbly craued to know her pleasure: nay rather, answered the Princesse, it is my paine Gentlewoman which I meane to make you pruy to: and blushing either for giltinesse or for bashfulnesse, she vnfolded the secrets of her thoughts to Pandarina in this sort.

Gentlewoman, but that I know to whom I speak, I should perchance be in doubt what to speak in this matter, which is somwhat vnmeet for my maidenly estate. But considering you are a woman, and one who no doubt in your time haue felt the force of loue, I perswade my selfe I may boldly impart vnto you the pangues of passion, as to one, who (I hope) will rather seek a salue for my sore, then thinke smisterly of my doings. Therfore you shall vnderstand, that the sight of King Minos, who laieth siege to our City, hath made such a breach in my heart, that I lie altogether open to his assaults, and am faine to yelde my selfe his prisoner and

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withstand the assaultes of a flourishing young man? And shall I cowardly yéld to a fading old man, without any assault? O loue without law, O rage without reason, O will without wit, O fancy fraught full of fury and frenzy. Good God, where are now those lofty lookes I was wont to vse to louers? Where are the coy countenances, the haughty words, the solemne salutations, the dainty dealings, the courteous congies, and such like? Alasse now I am made to stoupe without scale, to come without call or lure, yea to the empty fist. But alas, who is priuileged from the force of loue? No, there are none so stout, but loue maketh them stoupe, none so wise but loue maketh them foles, none so shamfast, but loue maketh them bold. And though I should first bewray my affection, and make loue to king Minos, the offence is rather to be pitied then punished. Yea the more frankly I offer him my good will, the more friendly no doubt but hee will accept it, and the lesse he hath deserued it, the more will he endeuour himselfe to be thankefull for the same. Neither can he but take it as an vndoubted signe of déepe good wil, if I giue the first onset in this skirmish: neither can it any way redound to my shame, the end being honest, and my meaning in the way of marriage. And if it be lawfull to follow the example of creatures without reason, doth not the Cow low to the Bull? doth not the Mare neigh to the Horse? doth not the Yeaw blea for the Damme? doth not the Falcon cal to the Tassel gentle? the Gerfalcon to the Gerkin? the Sparhauke to the Musket? And so of all other creatures, the females are more forward that way then the males. Besides that, by how much weaker women are then men, by so much more they are to bée borne withall, if they be lesse able to beare the heauy burden of loue then men. Againe, by how much more the loue of women is more feruent then of men, the more fiery flames of force must fry within vs, which without great griefe cannot be concealed or couered. And whereof springeth this errour, that women may not first make loue: but only of a precise and curious custome? Nay rather a preiudicial and carefull custome (I may terme it) to vs women: for wherof commeth it, that so many of vs are so euil matched in marriage, but only hereof, that we are tied to that hard choyce of those ý offer their loue vnto vs: whereas if it were lawfull for vs to make loue where we liked

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Gentlewoman, but that I know to whom I speak, I should perchance be in doubt what to speak in this matter, which is somwhat vnmet for my maidenly estate. But considering you are a woman, and one who no doubt in your time haue felt the force of loue, I perswade my selfe I may boldly impart vnto you the panges of passion, as to one, who (I hope) will rather seek a salue for my sore, then thinke smisterly of my doings. Therfore you shall vnderstand, that the sight of King Minos, who laieth siege to our City, hath made such a breach in my heart, that I lie altogether open to his assaults, and am faine to yeelde my selfe his prisoner and

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captiue. And though it may ſéeme ſtrange vnto you, that his forces (being not bent againſt me) ſhould haue ſuch force ouer me: yet it is often ſéene that a Dart leueled at one, lights on another. And though you may maruaile to ſee me yéelde before any aſſet be giuen, yet no doubt that Citie meriteth more mercy which yéeldeth without aſſault, then that which ſtandeth to the doubtfull euent of battell, and after much effuſion of blod yéeldeth, when it is able to ſtand no longer in defence: for here the loſſe in the ſiege, taketh awaie the gaine in the conqueſt, the pain in purſuing, taketh away the pleaſure in poſſeſſing, and the hardneſſe in winning, drowneth the happineſſe in wearing. And ſurely if maides would follow my counſaile, I would not wiſh them to ſet ſuch ſolemne lookes, to vſe ſuch nice denials & daintie delaies to thoſe whom they think worthie of them, and whom the meane only ſhal enioy them: For they gaine nothing thereby, but deferre their owne relief, and encreaſe their louers griefe. Beſides that, when they are ſo hardly won, it is a ſigne they yéeld rather by importunity to the woer, then by anie inclination of good-will on their owne part. But what need I vſe this defence, wher no body chargeth me with any offence? This rather lieth me vpon, earneſtly to craue your aide and aſſiſtance in this my diſtreſſe, and that you wil either by counſaile cure my diſeaſe, either by paine or policy put me in poſſeſſion of my deſire. I am thus bold to commit this matter vnto you, preſuming of your good wit, and good will towards me. And if you ſhew ſuch faithfull friendlineſſe herein, as I verely looke for, aſſure your ſelf I will in ſuch friendly maner requite it, as you ſhal very wel like of. Miſtreſſe Pandarina hauing attentiuely attended her tale, dutifully replied in this ſort.

Moſt excellent Princeſſe, I am humbly to thanke you, that it pleaſeth you to repoſe ſuch credit in me, as to diſcloſe your ſecrets to me, and I ſhall think my ſelfe moſt happie, if my duty may anie waie doo you good, or my ſeruice ſatisfie your expectation. And touching your loue, it is ſuch, that you need not be aſhamed to ſhew it, yea in my iudgement it is rather to be commended euery way, then condemned any way, For firſt: in that your fancy is fixed on a Prince, your ſhew you Princely mind in liking your like: then, in that you ſeeke to ioine your ſelf to him in mariage, you ſhew your

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godly disposition, in desiring to quench the desires of your heart, by that godly meane which God hath made and appointed. Thirdly, in louing your fathers foe, you follow Cods commandement, who willeth you to requite good for euill: yea, and by this meanes you may be a meane to make peace and amity betwéne two enemies, and saue your city from siege and sack. Lastly, it that you yeld so quickly to the alarms of loue, you shew your fine nature and wit, which are soonest subiect to the impression of loue. And for my opinion touching the dealing of dainty Damsels, you are no doubt (Madam) in the right: for these which are so ramage and wilde, or so haggard like, that scarce in seauen yeers suite they will be reclaimed, they plainely shew themselues either to be base mettall, as not to be capable of loue, either of grosse wits, as not to vnderstand when loue is made vnto them, either of slender iudgement, as not to accept good offers, either of incontinent conuersation, as being loath to be tied to one diet, either of inconstant conditions, as iudging men as light of loue, as themselues are lewd of life, or els some way imperfect, that they are not mét for the holy state of matrimony. Now wheras you craue my counsel and help to the bringing of your good purpose to passe, good Madam, would I were as wel able as willing to do you good: but so farre as my simple wits can see in the matter, I thinke this way the best to worke your wil. You know your father hath on his head a golden haire, wheron dependeth the stay of his state, and puissance of his power: no more but when your father is a sleep, pul off that haire, and present king Minos therewith, and no doubt but he will imbrace you as the author of this victory, and receiue you for his lawful and louing wife, so shall you redresse your owne distresse, and preserue the life of your father, and his people, who perchance by continuance of this warre may com to confusion. The princesse liking reasonable wel of this practise of Pandarina, gaue her thanks for her good counsel, and departed into her chamber by her selfe, to thinke more of the matter: where she entred with her selfe into those contrarieties.

I sée there is no disease so desperate, but if it be taken in time Phisick may helpe it: no matter so hard, but policie can preuaile in it: nor no policy so good, but experience will put into our heads, as may be séene by the sound aduise and perfect policy of Pandarina: I

warrant I am not the first client that this Counsellour hath had, I am not the first Pupill ỳ she hath practised for, this is not the first futtish sute that she hath bin Solicster in, this is not the first honest match that she hath made. But stay, let me not commend her cunning and Counsell too much, before I consider better of the goodnesse thereof: I must forsooth pull off my fathers golden haire, and present Minos therewith: a light matter it seemeth to pull off a hayre, but alas, that hayre containeth my fathers helpe, his hope, his hap, his strength, his power, his conquest, and his kingdome. Shall I then so much transgresse the lawes of nature, to bring him to a miserable plight, who was the cause that I came into this ioifull light? Who from my infancy carefully cherished, and fatherly fostered me vp, whom by humane and diuine laws, I am bound to obey, honor, and loue. No, auaunt vnlawful loue, thou art rated at too high a price to be reached: auaunt fowl beastly Bawd, thy counsell is without conscience, thy aduise without honesty: they which cleaue to thy helpe, shalbe serued as he, which ready to fall from a hedge catcheth hold of a sharp brier to stay himself: they which follow thy Physick, shall do as he, which to heale his ague, slue himself: they which prouide for their fathers peace and preseruation, as thou wouldst haue me to do, shal with the daughters of Pelias kill her own father, to make him young againe: they which loue their fathers as thou wouldest haue me to doe, shall with Thais to her Phœdria shut him out of the doors, and out of his kingdom for loue. But what do flods drowne fields before they find a bracke? Can one be crau'd before anothers wrack? Can I be preferred to pleasure without som others paine? But it greeues me my father shold be pinched for my pleasure. Why, it is reason the greefe should be theirs whose is the gaine: But it is perilous for mee to enterprise so great a matter. Why, is it not reason the peril should be mine in pursuing, when the pleasure shall be mine in possessing? But alas, it nippeth me neere to lose my father the victory, to win my self my loue. Why alas, greeuous wounds must haue smarting plasters, & those medicines euer soonest heale vs, which most grieue vs? And shal I then preferre mine owne pleasure before my fathers profit? Why euery one ought to be nearest to themselues, & their wisdom is nothing worth which are not wise for themselues. May rather shal

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I prefer the commodity of king Minos before the cõmodity of king Nysus: why Nysus is my father: Why Minos will be my Phere: Why Nysus gaue me life: Why Minos wil yeld me loue: Why Nysus made me a maid: Why, Minos wil make mee a mother: Why Nysus cherished me being young: Why Minos wil make much of me being old: Why nature bindeth me to loue my father: Why, God commandeth me to loue my husband. Oh fole, doe I call him husband that wil not haue me? doe I call him Phere, who forgetteth me? Is it likely he wil receiue a runagate from her Citty, a betrayer of her father? Can he thinke to find me faithfull towards him, that am faithlesse to mine owne father? Tush he wil attribute al this to loue, and loue me the better for it: he wil excuse and beare with my doings, by the example of his owne daughter Ariadne: who betrayed him to her louer Theseus: by the example of Medea who betrayd her father to Iason: by the example of Hippodame who procured the death of her father by matching with Pelops. And therefore all doubts done away, I wil without delay put the policy of Pandarina in practise. The night following (such hast her hot loue required) shee shewed her selfe Mistris of her word, though not of her selfe, and performed that which shee sayd she would. For her father being asleepe she got softly to him, and cut off his precious hayre which had in it such vertue. Which done, she went to King Minos and presented him therewith: who in most reproachfull words reprehended her dad, and in most disdainefull sort reiected her loue. But shee, not meaning to leaue her loue while she had life, leapt into the Sea to swimme after him as he sayled away, and so quenched her desire in the bottome of the Sea.

You see heere Gentlewoemen, she that would not looke vpon her Iphis, could not be looked vpon by her Minos. Shee that would make no account of her inferiour, could not be accounted of by her superiour. For it is a plaine case, (and therefore loke to it) that they which deale rigorously with other, shal be rudely dealt with al themselues. But I am by this story chiefly to admonish you, that you pul not off your fathers hayre, that is you pull not their hearts out of their bodyes, by vnaduisedly calling your selues away in matching in marriage with those who are not meet for you.

That is to pull off your fathers haire, when you shall cast off the bridle of obedience, rashly run at random, rudely neglect his precepts, & presumptuously place your selues in mariage contrary to his pleasure, that is to pul off your fathers haire. But (Soueraign) now your father is gone, I wil giue you more sound aduise: I wil admonish you all, not to pul off your own haire, that is not to bind your selues to the froward fancy of your politique parents, but to make your choice in marriage according to your owne minds, for parents vsurp that authority ouer their daughters, because it is in them to depart with their dowries, for ouer Widowes yon sée fathers haue no preheminence of power touching their marriages: and you are not to know, that mariage is a cõtract consisting of the frée consent of both the parties, and ỹ only is required in the consummation of mariages: and the Rodians haue this law, that only the mothers haue rule ouer their daughters. But mum Lupus est in Fabula, I must (I say) admonish you that as your parents gaue you your bodies, so they may dispose of them: that you requite all their loue, care, & cost, at least with obedience. I must tell you that if you honour not them, your daies wilbe short on earth: I must tel you, that Rauens will put out the eyes that blindeth the Father, & neglecteth the good instruction of the Mother, as Salomon saith.

Curiatius and Horatia.

Curiatius *a young Gentleman of the City of* Albania *in* Italy *falling into extream loue with* Horatia, *a young Gentlewoman of the Citie of* Rome, *after long suite and many delayes, obtained her grant to be his wife, But in the meane time, contention falling out betweene the two Citties,* Curiatius *is slain in the field by* Horatius, *brother to the said Gentlewoman to whom he was assured. Whose death* Horatia *most pitifully bewayling, her brother greatly disdained thereat, and cruelly thrusteth her to the heart with his sword.*

SUrely Gentlewomen, either according to Ouid his opinion, Forma numen habet, Beauty hath some dignitie or Godhead in it, or els, contrary to the common opinion, Loue is some heauenly influence, & no earthly accident. For of euery earthly

ly and mortall motion, there may some probable reason, or naturall cause be giuen: as euery liuing creature desireth that which is good and agreeable to nature, because euery thing is deere to it selfe, and desireth the conuersation of it selfe in it kinde. As the earth draweth downeward, because it is heauy, the fire sleeth vpward because it is light, the Water contrary to it nature oftentimes ascendeth to the top of the high hills, to auoyde vacantnesse, the aire for the same cause often-times descendeth into the pores of the earth: as cholericke complexions are soonest incensed to anger, because they abound with heat: as women are not so subiect to anger as men, because they are more colder of nature: And so of all humane actions & naturall effects, there may be some probable reasons, and naturall cause yelded. But of loue, it is farre without the compasse of reason, and bondes of nature, that there can no reason, no cause, no coniecture be giuen of it, neither what it is, working such diuers effects, neither whēce it is, proceeding of so diuers causes, neither whither it wil, being neuer satisfied: therefore no earthly thing, but some supernal power sure it is, as your selues (I think) will say, by ỳ time you haue heard the history of Curiatius, who was sodainely stroken therewith, as if it had bēn with some thunder or lightning from heauen. For you shall vnderstand, this Gentleman dwelling in a towne named Albania, situate nere to the Citty of Rome, he made dayly repaire vnto Rome, both in respect of profite, as to deale with Merchaunts in matters of weight, and in respect of pleasure as to frequent the felowship of lusty yong Gentlemen, which florished in that City: Now it was his chaunce, as he straied about the stretes, to see a proper Gentlewoman (named Horatia) sitting at her fathers dore to take the ayre, and to recreate her selfe with the sight of those that passed by: and notwithstanding he had neuer seene her before, yet through the diuine power of loue, he was so blasted with her beauty, that he presently proclaymed her the soueraigne of his thoughts, and Gouernesse of all his doings. And hauing passed by her twise or thrise, with lookes shewing his loue, and salutations signifying his suit, hee could not bee so satisfied: but banishing bashfulnesse, he courageously encountred her in this manner.

Gentlewoman, God saue you, and send you that which you wish

and to wish that which I would. God Mistresse, may it please you to know, that though my feete haue force to carry my bodie from this place, yet my heart will not suffer me to turne my head from beholding your sweet face, which is the cause that hath made mee thus boldly to intrude my selfe into your companie. But setting your goodnesse against my rudenesse, I doubt not but you will attribute it rather to abundance of good will, then to want of good behauiour, and rather take it for good meaning, then ill manner. But if it please you not thus friendly to interpret it, yet at least I beseech you not to impute it to my boldnes, but to your owne beauty. For as the Larke-taker in his day-net hath a glasse, whereon while Birdes sit and gaze, they are taken in the net, so your face hath such a glistering glasse of goodlinesse in it, that while I gazed thereon, I was caught in the snare of Cupid. Or as the Spider in her webbe doth fast wind the little Fly, so your beauty doth so fast bind me in the beames thereof, that I am faine presently to yeelde my selfe a prey to your good pleasure: humbly beseeching you to account of mee, not according to my deserts, which are none, but according to the loyall seruice which I faithfully vowe hereafter to doe vnto you. Neither meane I to craue other reward for my seruice, but onely that it will please you in good part to accept it. Horatia hauing harkened to this talke, with a certaine disdainefull and solemne silence, made him this waspish answere.

Gentleman, this liberty of speech in you, sheweth the lightnesse of your loue: for as I haue heard, those that loue most, speake least, as hauing their cogitations conuersant in the contemplation of the Saints whom they serue: but your smooth tale and fine filed words shewe, that your practise is rather fainedly to pretend loue, then faithfully to loue. And for my part, I would not you should thinke me either so simple to beleeue your coloured words, either so ouergon in liking of my self, but that I take the commendation which you giue mee rather for trifling mocking then true meaning, & I promise you I had rather you would vse some other to exercise your eloquence on, then my self, for that I neither like of your vnlikely loue, neither meane to be framed to your folly. Your comming to me vpon no acquaintance, contenteth me wel inough,

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for that I may leaue your company when I list: and so turned in at the doze from him. The Gentleman seeing her rigorousnes to exceed his own rudenes, laying aside a little more good manners took her fast by the arme, desiring her to stay a word or twain, which he vttered to this effect.

O good Wilkes, go not about to torment me so terribly, which loueth you so intirely, depriue me not of that sight, which doth only worke my delight, absent not your selfe from him, whom nothing vnder the Sunne pleaseth but your presence. And whereas you challenge my liberty of speech, may it like you to vnderstand, that though this sodaine loue hath made me lose in manner the remembrance of my selfe, and caused me to be careless and negligent in al other affaires, though of neuer so great importance, yet the beholding of your seemly selfe doth so reuiue my senses, and quicken my spirits, that it maketh all my parts to do their part in praying for pitty, and praising your person: wherin if I should be speechlesse, I might iustly be thought to spare the truth, and spight your perfection. And that my loue is modest without mocking, true without trifling, and vehement without vanity, I take the heauens to witnes: and besides, let this be practised for proofe, that if it may please you to imploy me, you shall find me as speedy to end my life to do you good, as ready to spend my time to do you seruice. Marry (saith she) perchance so, for I think I shal find you neither speedy in the one, neither ready in the other. But they that haue once passed the bounds of shamefastnes, may euer after lawfully be impudent, and you that haue begun to scoffe and gibe, think by authority you may continue in it, such a one I deeme you to be, and so I account of you, and so left my youth without doores: Who seeing himselfe so courtly accounted of, fell to raging with himselfe in this manner.

Ah the brauery of these fine Girles, the more they are courted, the more they are coy, the more humbly they are sued vnto, more lofty they looke. And if a man practise them in the way of marriage, good God what a shew of shamefastnes will they make? What visors of Virginity will they put on? What colours of continency will they set forth? What charinesse will they make of their chastitie? They neuer for such meane to marry, saying that single life

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is the onely swæt life, that mariage was inuented rather for neces-
sity, then for any goodnesse that is in it, that their yeares require no
hast to marriage, and that if God would giue them grace, and their
friends would not force thē to the contrary, they wold neuer know
what a man meaneth while they liue: Whereas in very deed, they
desire nothing more then marriage, neither couet any thing more
then the company of men. Againe, if a man making loue in the way
of marriage, do but so much as touch one of these tender pæces, they
cry fie, away, away: but, let one that is maried, or one that meaneth
not marriage, dally with them, why, they are as lose of their lips,
and as frē of their flesh as may be. For let a man behaue himself to-
wards them according to the common course of curtesie, he shall
obtayne any thing of them, for they know he is soone lost, if he bee
not soone loued: but let one direct his doings by the line of loue, and
be drawne into great deapth of affection towards them, why they
will reigne like Princes ouer him, yea they will make him glad of
one glance of good will giuen by the eye: for they know a little thing
pleaseth a fole, and they thinke him too fast hampered in folly, to
giue them the slippe on the sodayne. And because they count the
number of suiters a great testimony of their beauty, and proofe of
their perfection, they vse twenty shiftes to haue (if it be possible)
twenty suiters, some they fēd with lokes, some with loue, some
with promises, some with trifling, some with vowes, some with
viewes, some with trifling, some with trueth, some with words,
some with workes, some with kisses, some with curtesie, some with
wit, some with wiles, some with faith, some with fraude, some one
way, some another way, so that by their wils they will haue as ma
ny suiters as themselues haue sleights to entertaine them. And yet
these Girles on Gods name are too young to haue an husband, they
are loath to leaue sucking their dam: but if I durst say my fancy, I
am perswaded, my dainty dame which saith I do but dally and
iest with her, if one come close to her in a corner, she would not re-
fuse him in good earnest. But ah blasphemous beast that I am,
to cast such diuelish doubts of her honesty, whose very countenance
conteineth continency in it, whose visage semeth to be without vice
and lokes without lust. Is it likely she will yēld her body to be a-
bused of any, who will not suffer herselfe to be vsed by any? And she

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that will not enter into modeſt matrymony, is it likely ſhe will fall into filthy fornication? No, I thinke her to be as frée from folly, as I thinke my ſelfe farre from wiſdome, who ſéemeth to doubt of her honeſt dealing, becauſe ſhe will not yéeld conſent to my haſty meaning. What know I whether ſhe be conſecrated already to ſom other ſaint, which if it be ſo, with what reaſon can I looke to reape any thing at her hands, but a repulſe? For as gorged Haukes will ſtoupe to no lure: ſo a woman bowed already to another man, the ſickeneſſe of other ſuiters will not cure. Or it may be thus, that as the Faulconer when he firſt drawéth his Hauke out of the Mewe, giueth her waſht and vnpleaſant meates, to make her after like better of better meates: ſo perchance her pollicy be firſt to fáre me with bitter brothes, that hereafter dainty fare may more delight me and how to toſſe and torment me with the rigorouſe formes of repulſe, that hereafter the calme of her conſent may ꝑ better content me. For ſpring-time would neuer ſéeme ſo pleaſant vnto vs, but by reaſon of the ſharpe Winter which went before: peace would not ſo much pleaſe vs, but by reaſon that war before ſpoyld and waſted our Country. So that if ſhe be coy of conſent to make mee inioy the greater ioy, may I thinke my ſelfe miſuſed? Againe, would I haue her light of loue, to yéeld to the firſt onſet? So ſhe deſerueth to be purſued with endleſſe paine, yea I will trauell in continuall toyle, but her good will I will attaine. Now as the good Spaniell, hauing ſprung the Partridge, ceaſſeth not to range the fieldes and beat ꝟ buſhes, vntill he haue retrined it againe, to ſeruc the Hauke which flew at it: ſo he, hauing once ſéene this Saint, ſought all occaſions to come to the ſight of her againe, and if it were poſſible ſurely to ſeaze vpon her. Now it pleaſed fortune to be thus friendly to further his purpoſe with this opportunity.

There was in the city a very ſolemne wedding, ſumptuouſly celebrated, where he by inquiry learned that his miſtreſſe was, & hereupon he aſſembled his companions together, & prepared themſelues the ſame night to goe thither in a Maſke: and being come to the houſe, after they had marched vp and downe the great chamber, the firſt maſker hauing taken the Bride, he being the ſecond, addreſſed himſelfe to his miſtreſſe with great deuotion, & when the ſound of the Inſtruments ceaſed, he entred into reaſoning with her in this

sort.

Good Mistresse, you haue allowed to your lot in stéed of a Masker a mourner, and for one to delight you with pleasant discourse, you shal haue one to weary you with ruethful requests: for you shal vnderstand, I am your carefull Curiatius, whome nothing but the consent of your good will can cure, and hauing no other way to aspire to your spæch, I thought best vnder this disguised sort to discipher plainely vnto you the constancy of my good will towards you. And if I could in words set forth but halfe the beauinesse which since the first sight of you haue sunke into my brest, I hope your heart would not be so hard frozen, but that the shining Sunne of pity would thaw it againe. For if plaints may proone my paine, I haue still continued in carefull cries: if sighes may shew my sorrow, the smoke of them hath reached to the skies: if teares may try my trueth, the water hath flowen as a flood from mine eyes. And as these things haue passed heretofore to my paine: so if hereafter the shedding of my bloud may shew my constancy, or worke your contentation any way, assure your selfe I will be so prodigall thereof, that your selfe shal haue iust cause to say, I liued only to serue you, and dyed to doe you good. By this time the instruments sounded another measure, at the end whereof she beganne to reply in this sort.

Sir, I am sory you haue taken so great paine for so little thanke, for if the end of your maske bee to make mee march vnder Venus banner, yea or Iunoes either, your successe will be such, that you shal haue cause to count this your labour lost, and that you haue cast away so much cost. And for my part, I promise you: I had rather haue bén matcht with a merry Masker, then a lewde louer: for the one might delight me, whereas the other doth but spight me. And if (as you say) you maske without mirth, so assure your selfe on the other side, I daunce without delight: neither can it but greatly greeue me to be troubled with so vnreasonable a suiter, woome no reasonable answer will satisfie. This rigorous reply of his Mistres conuerted him from a Masker to a Mummer, for he was stroke so dead herewith, that the vse of his tongue vtterly failed him. But at length being come to himselfe againe, he entred into this vehemency with her.

O Gentlewoman, suffer not the bright Sunne of your beauty to be eclipsed with cruelty: contaminate not your comelinesse with coynesse: remember beauty and comelinesse continue not, whereas curtesie and clemencie remaine for euer. Consider that vertue is the true beautie which carrieth commendation with you at all times, which maketh men loue those whom they haue neuer seen, and which supplieth all other wants whatsoeuer. Did not Antonius (that lusty gallant of this Citie) preferre Cleopatra that blacke Egyptian for her incomparable courtesie, before all the blazing starres of this City? And did not the pleasant Knight Persey, in respect of her vertue fetch Andromeda from the blace Indians? Whereby you see, that bounty before beauty is alway to be preferred. Which bounty I beseech you imbrace, both to preserue my life, and your owne good name. Alas, what renowne shall you reape by killing cruelly him that loueth you intirely? What glory shall you get by driuing into despaire him that was drawne into desire towards you? No, pity is the only path-way to praise, and mercy is the meane to make you immortall. At the end of the next measure, she replied in this sort.

Why Gentleman, doe you thinke it cruelty, not to condiscend to the requests of euery one that maketh loue? Doe you count it vice not to yeeld to the assaults of euerie lasciuious young man? Do you make so meane account of mariage, that you think it meet for a maide so rashly to enter into it, without sufficient knowledge of your selfe, ignorant of your life and conuersation, not knowing your state, parents, or friends?

Againe, without the consent of my friends, without their good will and furtherance, and which is most of all without mine owne loue and liking: No, I will haue more trial of him whom I meane to marry, then I haue had of you, and I will feele in my self more feruent affection towards him, then as yet I do beare you. You must consider it is not for a day or a yeere that a man and a wife must continue together, but euen the whole tearme of their life: and that they may not for any respect change, being once coupled together, but must remaine content the one with the other in solace and in sorrow, in sickenesse and in safenesse, in plentie and in penury. Weigh againe that the happy life of the

wife onely consisteth in the loyall loue of her husband, and that she reposeth her selfe onely in the pleasure she hath of him. She for the most part sitteth stil at home, she hawketh not, she huntеth not; she diceth not, she in a manner receiueth no other contentation, but in his company. He is the only play which pleaseth her, he is the only gaine which gladdeth her, he is the field she delighteth to walke in, is the Forest she forceth to hunt in. So that in my iudgement in taking a husband, no hēd can be too wary, no choice too charie. And therfore you must make account, that mariage is a matter neither so rashly to be required as you do, neither so easily to bee graunted as you would haue me do. And if you adhibite any credits to my counsaile, I would wish you to sow the sēd of your suite in a more fertill soyle, for in me no grafts of graunt, or flowres of affirming will by any means grow, but onely double denials, and ragged repulses. His reply hereto, with diuers other discourses which passed between them, I wil omit, least I should weary you with the weary toile which he made of it. And besides, I would not you should take example by her, to hang off so strangely, when you are sued to so humbly: and not to faigne disliking so deeply, when in deede you loue entirely. For notwithstanding all this earnest suite, he could not receiue so much as one good word of good will. At length the dancing being done, the banquet was begun, wherupon their talke ceassed, but his loue daily increased: in so much that he fully resolued with himself (hoping therby somewhat to be eased of his grief) to forsake Country, friends, liuing, and all that he had. And thereupon wrot a letter vnto her, to this effect.

Seeing (most merciless mistris) neither my person can please you, neither my liuing like you, neither my calling content you, neither my singular affectiō towards you cause you to requite it with like loue, I meane vtterly to abandon the place of your abode, & to bestow my selfe in some such far Country, whither not so much as the report of your vertue and beautie shall come: hoping thereby somewhat to appease my paine, and asswage the rigor of my raging loue. For as the sense of seeing is most sharpe, so is that paine most pinching, to see the thing one seeketh, and cannot possesse it. Like as the Greyhound is grieued to see the Hare, if he be kept in the slip, and the Hawke the Partridge, if she be tied in lumes, so as

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the common saying is, that which the eye seeth, the heart greeueth. Likewise to heare of your happy marriage with some other, would be little better then death vnto me, to thinke that any other should enioy that, which by law of loue is proper to my selfe: and to heare of your vnlucky linking with any, would be death it selfe vnto me, to thinke that my onely ioy should liue in annoy. Therefore I thinke the best way to mitigate my martyrdome, is to absent my selfe from both hearing and seeing. I could reaue my selfe of life, and so rid my self of strife, but alas to imbrew my hands with mine owne bloud, would but bring to my body destruction, to my soule damnation, to my friends desolation, and to your selfe defamation. Whereas by continuing my carefull life, I must at least, or at last make manifest the constancie of my loue to the whole world, and some way to imploy my self to do you seruice. For assure your selfe this, that what land soeuer I shall lodge in, my heart and body shal be dedicated to do you dutie and seruice. And thus ready to go seaward, I stay onely to know whether it stand with your good pleasure to command me any seruice:

Yours while he is, *Curiatius.*

Horatia hauing read this letter, and thinking he had sufficiently sounded the depth of his deuotion towards her, returned him this comfortable answere.

Albeit sir, I nothing doubt of your departure out of your Country, for that nothing is more deere to any man then his own natiue soile, and besides I know you vse it only for a meane to moue me to mercy: yet to confesse the truth, the secret good will which long since I haue borne you, wil not suffer me to conceale from you any longer the secrets of my thoughts. Therfore you shall vnderstand I haue not vsed this strangenesse towards you, for that my minde hath beene estranged or alienated from you, but onely to trie the truth of your good will towards mee. For if for one repulse or two (like an ill hound, which for one losse or twaine quitteth ouer the chase) you would haue giuen ouer your suite, I might haue iudged rightly, that you had loued but lightly. But now I see you continue to the end, there is no reason but you shold be saued, if I may learne it saying, the hauing of so worthy esse a wife as my self. But

assure your self this, I haue not shewed my selfe herretofore in loue so cold & faint, as hereafter you shall find me in affection feruent and faithfull. I thinke your labour shall be little to get my friends good will: for if their iudgement agrée with mine, they wil thinke you worthy of a worthy wife, and rather thankefully accept you, then daintily delay you. Thus ready to restore the iniury I haue done you, with any curtesie conuenient to my maidenly estate, I cease, not ceasing daily to record the depth of your good will in the bottome of my heart, and endeuouring by all means possible to shew my selfe thankfull for the same,

Yours, and her owne, if yours, *Horatia.*

This letter so louing, so vnlooked for, so swéet, so sodaine, raised him from heauinesse to happinesse, from hell to heauen, from death to life. And presently hereupon he procured her parents consent, who were so willing therto, that they gaue him great thanks that it would please him to match in their stock and kindred, thinking perchaunce that he had bin a man of higher calling then indeed hee was, and praied to God that their daughter might become a wife worthy of such a husband. And therupon the day of the solemnizing of the mariage was appointed, but many things (as the saying is) happen betwéen the cup and the lip, many things chaunce betwéen the bord and the bed: man purposeth, and God disposeth: and it is the fashion of fortune commonly thus to frame, that when hope and hap, when health and wealth are highest, then woe and wracke, disease and death, are nighest. For in this manner it happeneth this mariage to be marred. There arose a quarrell betweene the towne of Albania, and the Citie of Rome, which not with words, but only with weapons must be decided, great hurly burly there was in either towne, nothing but warre, warre, warre, the Canons roard, the barbed horses neighed, the glittering armour shined, the boisterous bils and pearsing pikes prested forward, the darts were drested, the bows were bent, the women wept, the children cried, the Trumpets sounded tantara, the Drums stroke vp the mournefull marching forward, and the souldiers on both sides marched in battel aray vnto the field. Amongst whom Curiatius, as one of the most couragious Captaines, and boldest bloods of the Albanes, was the formost. But to leaue the battell and come to the con-

conflict which Horatia had with her selfe: when she heard her beloued was in armes against her Citty, she fell forthwith to reasoning with her selfe in this sort,

O most doubtfull distresse that euer poore damsell was driuen to. For whome shall I offer vp sacrifice? For whom shal I make my vowes? For whom shall I pray for victory? To whom shall I wish the ouerthrow? On the one side fighteth my friend, on the other side my father: on the one side the city wherein I am is in danger to be sacked, on the other side the towne whither I must go is in perill to be spoyled: on the one side I am like to lose my loue, on the other side mine owne life: So that I know not to whether part I ought to incline in heart. No can? Why, a woman ought to forsake father and mother, and follow her husband. But, ought any thing to be more sweet vnto me then the Citty wherin I was borne? Why, ought not this Ditty to be counted mine, we being both one flesh? But life is sweete to euery one, full sowre God knoweth to mee, without his loue and life: So that if my will might worke effect, I would rather wish that of the two Rome might runne to ruine. But alas, dareth hee lay siege to the Citty wherein I am? Is hee not afraide to ouerthrow the house that harboureth me? doubteth hee not least some peece should pearce my tender breast? Yes no doubt of it, he deepely doubteth it: but alas, they that are bound, must obey, he must follow of force his generall Captaine, vnlesse he will incurre the suspition of cowardlinesse, or treason, or both: Like as Vlisses was greatly defamed, because he faigned himselfe to bee mad, for that he would not go to the siege of Troy. No, God shield my Curiatius from shame, God send him either friendly to enter into the Citty, all quarrels being ended, and truce taken, either valiantly to venture into the Citty, and with triumphant armes to imbrace me. By this time both the armies were met, and to auoide effusion of blood, the Generall Captaines entred into this agreement. There were in either armies three brothers, of great courage and countenance, the Romans were named Horatii, brothers to the Gentlewoman before spoken off, the Albanes were called Curiatii, whereof one was the Gentleman before mentioned. Now it was concluded, that these Brothers (on both sides) should by dint of Sword stint the strife betwéne these Townes: and if

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the Horatii conquered the Curiatii, that then the Albans shuld remaine vnder the rule of the Empire of the Romanes: if otherwise, thē otherwise. Herevpon these six valliant Champions at the sound of the Trumpets entred the lists, and fell to furious fight: within short time two of the Horatii were slaine, and all the three Curiatii wounded: the Romane remayning alone, to withstand thē three, retired somewhat back, to ỹ intent to single his enemies one from another, which don, he slew them al one after another. This valiant victory atchieued, with great ioy and triumph he returned into the Citty, amongst the rest ready to receiue him was his sister Horatia, who knew nothing particularly of that which was done in the field, but onely that the Romans were victors. But seeing a farre off about her brothers shoulders the coate armour of her Curiatius, which she her selfe with Needle-worke had curiously made, being therby fully assured of his death, she was driuen into these doleful plaints. O heauens, what hellish sighes doe I see, far more dolorous and dangerous then monstrous Meduses head? And is thy Curiatius slaine? then care come cut in sunder my corpes, then dole deliuer me to the dreadfull darts of death. For what life (alas) in this life is to bee counted life, without his life and loue? for so to liue, is not to liue: why should I long any longer to liue? What ioy in this common ioy, can I count ioy, and not him inioy, who was my onely ioy? No, though the whole Citty sing in triumph, I must sorrow in torment: though the Romans vaunt of victory, I must complaine of ouerthrow: though they flourish in prosperity, I must fade in aduersity: though they swim in blisse, I must bathe in bale, though they liue in peace, I must leade my life in warre: though they possesse pleasure, I must pine away in paine. For my triumph, my victory, my prosperity my blisse, my peace, my pleasure is perished: Yea now my marriage is turned into mourning, my wedding to weeping, my wealth by warre is wasted, my flower of ioy by the colde frost of cankred fight is defaced. Yea what flower can flourish where no Sunne doth shine? What sunne can shine inclosed close in earth? My sunne alasse is dead, and downe for euer rising againe, and the world with me is at an end, and done for euer loving againe. Woe worth the cause, the quarrell, the conflict, that brought my Curiatius to this cursedst case. O would to God my Citty had been sacked, my

my friends spoiled, and my brothers brought to bene rather then my Curiatius should haue come to this careful end. O brother thou hast not only slaine thy foes, but thy friends. thou hast not only killed Curiatius, but thou hast wounded thine own sister to death. Her brother passing by her, and hearing her heauy plaints, being therewith rapt into great rage, and with pride of the victory almost besides himself, drew his sword, forgetting all lawes of nature and humanity, thrust is sister therewith to the heart, saying: Get thee hence to thy kind spouse with thy vnkind loue, who forgettest thy brothers that are dead, thy brother that is aliue, and the conquest of thy countrey: and so come it to euery Romane that shall lament the death of any enemy of the Romans.

You haue heard (Gentlewomen) that one harmeful hand, made a hand of two harmlesse wights, and that hand had hanged himself too, if his father by his pittiful petition had not purchased his pardon, Now I would heare your iudgements, to whom you think this lamentable end of these louers ought to be imputed. Surely I thinke Horatia chiefly in fault, for holding off so long before thes would accept and acknowledge the loue of her beloued. For if she would by any reasonable suite haue been won, they had bén married long time before this war begun, they had dwelled quietly together in Albania, and Curiatius being a married man, should not haue bén prest to the warres, but should haue bén suffered to try his manhood at home with his wife. So that her lingring loue hastened her and his death, her self-will, wrought her selfe and him wrack. And for her brother his offence was little, for in killing Curiatius he procured conquest to his Country, and commendation to himselfe: and killing his sister, he eased her of so much labour, and saued her soule from damnation: For he knew she should desperately do her selfe to death, and considering the misery she was in, thought he could not do her a greater pleasure, then to cause her to die for her Curiatius cause.

Now I am by this story to admonish you vertuous Virgins, which looke so loftily on them which serue you dutifully, which lightly account of those marriages, which your parents (greatly tendering you) doe tender vnto you, which driue off with delaies those which are drawne into deep desire towards you, to mark the

end of her kyndnesse, and see what was due for her dainty delaies. And if you repose any credit in my counsaile, I would neuer wish you to count to continue maids, or to keep your Virginity too long. It is a Jewell hard to be enioyed with ioy, it is a pearle hard to be preserued from perill. Therefore to auoide inconueniences, take time in time, let not slip occasion, for it is bauld behinde, it cannot be pulled backe againe by the haire. Marry while you are young, that you may see your fruite flourish before your selues fade, that you be not in doubt or dispaire of hauing children, or in danger of your liues in hauing children, that you may haue great time to rid a great many husbands, that no day may passe without dalliance, that you be not thought vnwise in refusing good offers, that you be not iudged disdainfull in contemning those that are worthy of you, with Daphney you be not turned to trees for niceneſſe, with Anaxerete to stones for cruelnes, and with Horatia hurt not your selues and your friends with daintinesse.

Cephalus and Procris.

Cephalus *a lusty young Gallant, and* Procris, *a beautifull girle, both of the Duke of* Venice *Court, become each amorous of other, and notwithstanding delaies procured, at length are matched in marriage.* Cephalus *pretending a far iourney and long absence, returneth before appointed time to try his wiues trustinesse.* Procris *falling into the folly of extreame ielousie ouer her husband, pursueth him priuily into the woods a hunting, to see his behauiour: whom* Cephalus *hearing to rush in a bush, wherein shee was shrowded, and thinking it had been some game, slayeth her vnwares, and perceiuing the deed, consumeth himselfe to death for sorrow.*



T is the prouident pollicy of diuine power, to the intent we should not be too prowdly puft vp with prosperity, most commonly to mire it with some sowre sops of aduersitie, & to appoint the riuer of our happines to run in a stream of heauines, as, by al his benefits bountifully bestowed on vs we may plainly perceiue, whereof there is not any one so absolutely good & perfect, but that ther be incon-

inconueniences as well as commodities incurred therby. The golden glittering Sunne, which gladdeth all earthly wights, parcheth the Summers greene, and blasteth their beauty which blaze their face therein. The fire, which is a most necessary Element vnto vs, consumeth most stately towres and sumptuous cities: the Water, which we vse in euery thing we do, deuoureth infinite numbers of men, and huge heapes of treasure and riches: the ayre, whereby we liue, is death to ỹ diseased or wounded man, and being infected, it is the cause of al our plagues and pestilences: the earth which yéldeth fode to sustaine our bodies, yéldeth poyson also to bane our bodies: the goods which doe vs good, oftentimes worke our decay and ruine; children which are our comfort, are also our care: mariage, which is a meane to make vs immortall, & by our renuing offspring to reduce our name from death, is accompanied wt cares, in number so endlesse, and in cumber so cureless, that if the preseruation of mankind, and the propagation of our selues in our kinde, did not prouoke vs therto, we should hardly be allured to enter into it. And amongst all the miseries, that march vnder the ensigne of mariage, in my fancy there is none that more tormenteth vs, then that hatefull hel-hound Iealousie, as the history which you shall heare, shall shew.

You shall vnderstand in the Dukes court of Venice, spent his time one Cephalus a Gentleman of great calling, and good qualities, who at the first time he insinuated himselfe into the society of the Ladies & Gentlewomen, made no speciall or curious court to any one, but generally vsed a dutiful regard towards them all, and shewed himselfe in sporte so pleasant, in talke so witty, in manners so modest, and in all his conuersation so comely, that though he were not specially loued of any, yet was he generally liked of all, and though he himselfe were not specially vowed to any, yet was he specially viewed of one, whose name was Procris, a proper Gentlewoman, descended of noble parentage. And though at the first her fancy towards him were not great, yet she seemed to receiue more cõtentation in his company, then in any other Gentleman of ỹ troupe. But as materiall fire in short time groweth from glowing coales to flashing flames: so the fire of loue in her, in short time grew from flitting fancy to firme affection, & she began to settle so surely in good

will towards him, that she resolued with her selfe, he was the only man she would be married too, if she were euer married. And being alone in her lodging, she entred with herselfe into this reasoning.

How vnequally is it prouided, that those which most may are driuen to holde the Candle: that we which are in body tender, in wit weake, by reason of our youth vnskilfull, & in all things, without experience, should be constrained to beare the lothsome burden of loue, whereas riper yéeres, who hath wisdome to wield it, and reason to represse it are seldome or neuer oppressed with it: God God, what fiery flames of fancy doe fry within: What desire? What lust: What hope: What trust: What care: What dispare: What feare: What fury: that for me, which haue alwayes liued frée and in pleasure, to be tormented therewith, séemeth little better then the pangues of death. For as the Colt, the first time he is ridden, snaffeth at the snaffle, and, thinketh the byt most bitter vnto him, so the yoak of loue séemeth heauy vnto me, because my neck neuer felt the force thereof before, and now am I first taught to drawe my dayes in dolor and greefe. And so much the lesse I like this lotte, by how much the lesse I looked not for it, and so much ỹ more sower it is, by how much the more sodane it is. For as the Bird that hops from bough to bough, & vttereth many a pleasant note, not knowing how nær her destructiõ drayweth on, is caught in snare, before she beware: so, while I spent my time in pleasure, allone playing, allone puling, now dancing, now dallying, sometime laughing, but alwaies loytering, and walsing, in the wide fields of freedome, and large leas of liberty, I was sodenly inclosed in the strait bonds of bondage. But I sée and sigh and sorrow to sée, that there is no cloth so fine, but Moths will eat it no iron so hard but rust will fret it, no Wood so sound, but Wormes will putrifie it, no Metall so course, but fire wil purifie it, nor no Maide so frée, but loue will bring her into thraldome and bondage. But seeing the Gods haue so appointed it, why should I resist them: séeing my fortune hath framed it, why should I frowne at it: seeing the destinies haue decréed it, why would I withstand them: séeing my fancy is fast fired, why should I alter it: seeing my bargaine is good, why should I repent it: seeing I lose nothing by it,

it, why should I complaine of it: seeing my choyce is right worthy, why should I mislike it: seeing Cephalus is my Saint, why should I not honour him: seeing hee is my love, why should I not enioy him: seeing I am his, why should he not be mine: yes Cephalus is mine, and Cephalus shall be mine, or else I protest by the Heauens that neuer any man shall be mine.

Euer after this she obserued all opportunities to giue him intelligence, as modestly as she might, of her good will towards him. And as it happened a company of Gentlewomen to sit talking together, they entred into commendation of the Histories which before had béene tolde them, some commending this Gentlemans stories, some that, according as their fancy forced them: but Procris seemed to preferre the histories of Cephalus, both for that (saith she) his discourses differ from the rest, and besides that, me thinkes the man amendeth the matter much. Cephalus, though out of sight, yet not out of hearing, replied in this sort. And surely (Gentlewoman) that man thinketh him selfe much mended by your commendation, and assure your selfe, you shall readily commaund, as you courteously commend him.

The Gentlewoman blushing hereat, said she thought he had not beene so neere, but touching your answere (saith she) I haue not so good cause to commaund you as to commend you: for as I thinke you wel worthy of the one, so I thinke my selfe far vnworthy of the other: but be bolde of this, if at any time I commaund you, it shall be to your commodity. I cannot (saith he) but count your commandement a commodity, onely in that you shall thinke me worthy to do you seruice: neither will I wish any longer to liue, then I may be able, or at least willing, to doe you due and dutifull seruice. If sir (saith she softly vnto him) it were in my power to put you to such seruice as I thought you worthy of, you should not continue in the condition of a seruant long, but your estate should be a tred, and you should commaund another while, and I would obey. It shall be (good Mistresse saith he) in your power to dispose of me at your pleasure, for I wholly commit my selfe to your courtesie, thinking my state more free to serue vnder you, then to reigne ouer any other whatsoeuer: and I should count my selfe most happy, if I might eyther by seruice, dutie, or loue, counteruaile your continuall good-

nesse towards me. Upon this the company brake off, and therewith their talke. But Cephalus, seeing her good will so great towards him began as fast to frame his fancy towards her, so that loue remained mutuall betweene them. Which her father perceiuing and not liking very well of the match, for that he thought his daughter not old enough for a husband, Cephalus rich enough for such a wife, to breake the bond of this amity went this way to worke. He wrought so with the Duke of Venice, that this Cephalus was sent post in ambassage to the Turke, hoping in his absence to alter his daughters affection. Which iourney, as it was nothing iopfull to Cephalus, so was it so paynefull to Procris, that it had almost procured her death. For being so warily watcht by her waspish parents that she could neither see him, nor speake with him before his departure, she got to her chamber windowe, and there heauily beheld the Ship wherein he was sorowfully sailing away: yea she bent her eyes with such force to behold it, that she saw the ship farther by a mile, then any else could possibly ken it. Vnt whenit was celane out of her sight she sayd: Now farwell my sweet Cephalus, farewell my ioy, farewell my life: ah if I might haue but giuen thee a carefull kisse, and a fainting farwell before thy departure, I should haue bin the beter able to abide thy abode from me, and perchance thou wouldest the better haue minded me in thy absence, but now I know thy will will waue with the windes, thy faith will fleete with the flodes, and thy poore Procris shall be put cleane out of thy remembrance. Ah, why accuse I thee of inconstancy? No, I know the Seas will first be dry, before thy faith from me shall flie. But alas, what shall constancy preuaile: if thy life doe faile? Mee thinke I see the hopsing waues like a huge army to assaple the sides of thy Ship, me thinkes I see the prouling Pirates which pursue thee, me thinkes I heare the roaring Cannon in mine eare which are shot to sinck thee, me thinks I see the ragged rocks which stand ready to reeue thy Ship in sunder, me thinkes I see the wilde Beasts which rauenously runne to open mouthes to deuour thee, me thinkes I see the theeues which rudely rush out of the woods to rob thee; me thinkes I heare the trothlesse Turkes enter into conspiracy to kill thee, me thinkes I feele the furious force of their wicked weapons pitiously to spoyle thee. These sighes and thoughts,

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depriued her both of seeing & thinking, for she fel herewith downe dead to the ground: and when her waiting-woman could not by any means reuiue her, she cried out for her mother to come helpe: who being come, and hauing assaied all the meanes she could for her daughters recouery, and seeing no signe of life in her, she fel to outragious outcries, saying, O vniust gods, why are you the authors of such vnnatural and vntimely death? O furious feend, not God of loue, why dost thou thus diuelishly deale with my daughter? O ten times cursed bee the time that euer Cephalus set foote in this Court. At the name of Cephalus the maid began to open her eyes, which before death had dazeled, which her mother perceiuing, said: Behold daughter, thy Cephalus is safely returned, and come to see thee. Wherwith she start from the bed wheron they had laide her, and staring wildly about the Chamber, when she could not see him she sunke down againe. Now her parents perceiuing what possession loue had taken in her, thought it labor lost to endeuor to alter her determination, but made her faithfull promise she should haue their furtherance and consent to haue her Cephalus to husband at his return, wherwith she was at length made strong to endure the annoy of his absence. It were tedious to tel ý praiers, the processions, the pilgrimages, the Sacrifices, the vowes she made for his safe returne: let this suffice to declare her rare good will towards him, that hearing of his happy comming towards the Court, she feared least his sodain sight would bring her such excessiue delight, that her senses should not bee able to suppresse it, and therefore got her into the highest place of the house, and beheld him comming a farre of, and by little and little was partaker of his presence, and yet at the meeting, she was more free of her teares, then of her tongue, for her greeting was onely weeping, word she could say none.

Cephalus inflamed with this her vnfayned loue, made all the friends he could to hasten the mariage betweene them. But the old saying is, haste maketh waste, & bargains made in speed, are commonly repented at leasure. For maried they were, to both their inexplicable ioy, which shortly after turned to both their vnspeakable annoy. For the increase is final of seed too timely sowne, the whelps are euer blind that dogs in hast do get, the fruits full soone do rot,

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which gathered are too soone, the Vault is neuer swéet, vnlesse the fire be soft, and he that leapeth before he looke, may hap to leap into the brook. My meaning is this, that Cephalus his chare must néeds be sorrow, who would so rashly and vnaduisedly enter into so intricate an estate as wedlock is. The Philosopher willeth vs to eate a bushel of Salt with a man, before we enter into strict familiarity with him: but I thinke a whole quarter little enough to eate with her with whom we enter into such a bond that only death must dissolue. Which rule if Cephalus had obserued, he had preserued himselfe from most irksome inconueniences. But he at al aduentures ventred vpon one, of whom he had no triall, but of a little trifling loue. I like but little of those marriages, which are made in respect of riches, lesse of those in respect of honours, but least of al, of those in respect of hasty, foolish, and fond affection. For soone hot, soone cold, nothing violent, is permanent, the cause taken away, the effect vanisheth, and when beauty once fadeth (whereof this light loue for the most part ariseth) good-will straight faileth. Well, this hot loue she bare him, was onely cause of his hasty and heauy bargaine, for womanlinesse she had none, (her years were too young) vertue she had little (it was not vsed in the Court) modesty she had not much (it belongeth not to louers) good gouernment and staied wit shee wanted (it is incident to few women) to be short, his choise was rather grounded vpon her goodlines, then her godlines, rather vpon her beauty, then vertue, rather vpon her affection then discretion. But such as he sowed, he reapt, such as he sought he found, such as he bought he had, to wit, a witlesse Wench to his Wife. Therefore I would wish my friends, euer to sow that which is sound, to séek that which is sure, to buy that which is pure. I mean I would haue them in the choise of such choise ware, chiefly to respect good condition and vertue, that is the only séede which will yéeld good increase, that is the onely thing worthy to be sought, that is the onely thing which cannot be too dearely bought. And whosoeuer he be, that in any other respect whatsoeuer, entreth into the holy estate of matrimony, let him looke for no better a penniworth then Cephalus had, which was a loathsome life, and a desolate death. For within a yeare or two after they had bin married, his fancy was in a manner fully fed, and his disordinat desire of her began to decay, so that

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he began plainly to see, and rightly to iudge of her nature and disposition, which at first the partiality of his loue, or rather outrage of his lust, would not permit him to perceiue. And seeing her reckelesse regards and light lokes, which she now bred towards all men, remembring therewith all how lightly he himselfe won her, he began greatly to doubt of her honest dealing towards him: and hauing occasion of a far iourney, and long absence from her, he wrought this practise to trie her tructh. He told her, his abode from her must of necessity be forty wekes: but at the halfe yeares end, by that time his haire was wildly growne, he apparelled himselfe altogether contrary to his wonted guise, and by reason of his haire so disguised himselfe, that he was not knowne of any: which done, his necessary affaires dispatched, he returned into his owne country, and came to his own house in maner of a stranger which trauailed the country, where he found his wife in more sober sort then he loked for, & receiued such courteous entertainment, as was conuenient for a Guest. Hauing soiourned there a day or two, at conuenient time, he attempted her chastity in this sort.

If (faire Gentlewoman) no acquaintance might iustly craue any credit, or little merits great méed, I would report vnto you þ cause of my repaire, & craue at your hands the cure of my care: but seeing there is no likelihood that either my words shall be beléeued, or my woe releéued, I thinke better with paine to conceale my sorrow, then in vaine to reueale my suite. The gentlewoman somewhat tickled with these trifling words, was rather desirous to haue him manifest the mistery of his meaning, then willing he should desist from his purpose, and therefore gaue him this answer.

I am (Sir) of opinion, that credit may come diuers waies besides acquaintance, and my selfe haue knowne much good done to many without desart: and therefore if your words be true, and your desire dus, doubt not, but you shall be both credited, and cured.

For the trueneſſe of my words (saith he) I appeale to the heauens for witnesse, for the dueneſſe of my desire I appeale to your courtesie for iudgement, the words I haue to vtter are these.

There chanced not long since to trauell through the Country, wherein lyeth my dwelling, a knight named Cephalus: and though the report of the porte and house which I maintaine be not great, yet it

is such, that it sendeth me many guests in the yeare: it pleased this Cephalus to sojourne the space of three or foure daies with me, and in way of talke, to passe away ỳ time, he made relation at large vnto me of his country, of his condition and state, of his speciall place of abode and dwelling, of his lands and liuing and such like. I demaunded of him whether he were married, saying: All those things before rehearsed, were not sufficient to the attaining of a happy life without a beautifull, faire, and louing wife. With that he fetcht a deepe sigh, saying: I haue (Sir) I would you knew, a wife, whose beauty resembleth the brightnes of the Sun, whose face doth disgrace all Ladies in Venice, yea Venus her selfe, whose loue was so exceeding great towards me, that before I was maried vnto her, hauing occasion to go in Ambassage to the Turke, she almost died at my departure, and neuer was rightly reuiued til my returne: good God, said I, how can you be so long absent from so louing a wife? How can any meate doe you good, which she giueth you not? how can you sleepe out of her armes? It is not lawfull, saith he) for euery man to do as he would, I must doe as my businesse bindeth me to do. Besides that, euery man is not of like mind in like maters. Lastly, it is one thing to haue bin happy, it is another thing to be happy. For your businesse (said I) it seemeth not to be great, by the good company, which I thanke you, you haue kept me these foure dayes: For your mind, I know no man that would willingly be out of the company of such a wife: For your present happinesse, indeed it may bee your Wife is dead, or ỳ her loue is translated from you to some other. No (saith he) she liueth, and I thinke loueth me: but what good doth gold to him that careth not for it? And can you (said I) not care for such a golden Girle? Then may I say, you haue a Wife more faire then fortunate, & she a husband more fortunate then faithfull. Alas (saith he) with teares in his eyes, it is my great care that I do so litle care, but no more hereof I beseech you. But my blood being inflamed with the commendation which he gaue to your beauty, & pitying your case to haue so careless a husband ouer you, I lay very importunately vpon him to impart the whole matter vnto me, and with much a doe I wrung these words from him. Sir (saith he) I shall desire you to impute my doings not to my fault, but to my fates, and to thinke that what so euer is don ill, is done against

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my will. It is so, that I remained married with my Wife the tearme of two whole yeeres, what time I did not only make of her, but I made a goddesse of her and rather doltishly doted on her, then duely loued her: Now whether it were the punishment of the gods for my fond Idolatry cõmitted vpon her, or whether they thought her to good for me, or whether the destinies had otherwise decreed it, or whether loue be lost when fancy is once fully fed, or whether my nature be to like nothing long, I know not, but at the two yéars end I began sodainly in my heart to hate her as deadly as before. I loued her dearly: yea her very sight was loathsom vnto me, that I could not by any meanes indure it. And because her friends are of great countenance, and I had no crime to charge her withall, I durst not seek deuorcement, but priuily parted frõ her, pretending vrgent affaires which constrained me thereto. Hereafter I meane to bestow my selfe in the warres vnder the Emperour, not minding to returne while she liueth. And for my maintenance there, I haue taken order secretly with my friends, to conueigh vnto mee yearely the reuenues of my land. Thus craving your secresie herein, I haue reuealed vnto you my carefull case. The strangenesse of this tale made me stand a while in a maze, at length I greatly began to blame his disloialty, to conceiue without cause so great disliking, where there was so great cause of good liking. But Gentlewoman, to confesse the truth vnto you, my loue this time was so great towards you, that I neuer perswaded him to returne vnto you, meaning my selfe to take that paine, and knowing him better lost then found, bring no better vnto you. Shortly after this he departed from me towards the Emperours Court, and I tooke my iourney hither as you see. And this is the tale I had to tell you.

Procris hauing heard this forged tale, with diuers alterations and sundry imaginations with her self, sometime fearing it was true, for that he rightly hit diuers points which had passed betwéen her husband and her, somtime thinking it false, for that she had firm cõfidence in her husbands faith and loialty towards her, assoone casting one likelihod one way, assoone another, another way: at length fully resolued with her selfe that his words were vtterly vntrue, she replyed vnto them in this sort.

O God God, I sée there is no woll so course, but it wil take some colour, no matter so vnlikely, which with words may not be made probable, nor nothing so false which dissembling men wil not faign and forge. Shall it sinke into my head that Cephalus will forsake me, who did forsake all my friends, to take him? Is it likely he wil leaue countrey, kinsfolk, friends, lands, liuing, and (which is most of all) a most louing wife, no cause constraining him thereto? But what vse reasons to refel that which one without eies may sée is but some coined deuise to cozen me? No sir Knight, you must vse some other practise to effect your purpose, this is too broad to be beléeued, this colour is so course, that euery man may sée it, and it is so black, that it will take no other colour to cloud it, the thred of your hap is so big, that the Cunnies sée it before they come at it, your hooke is so long, that the baite cannot hide it: and your deuice is too far fetcht, to bring your purpose néere to an end.

Gentlewoman (saith Cephalus) I sée it is som mens fortune not to be beléeued when they speak truly, and others to be wel thought of when they deale falsely, which you haue verified in your husband and me, who doubt of my words which are true, and of his deeds which are false. And this I thoght at the first, which made me doubt to disclose this matter vnto you: for I know it commonly to be so, that trauellers words are not much trusted, neither great matters soons beléeued. But when the time of your husbands returne is expired, and he not come, then will you say, that Sir Sulaphee (for so turning his name he termed himselfe) told you true. For my part, notwithstanding the great good will I beare you, would not suffer mee to conceale this matter from you, that you might prouide for your selfe: yet I am very wel content you should giue no credit to my words, for I would not you should beléeue any thing which might gréeue you any way, and I would wish you to think well, till you sée otherwise: for euery euill bringeth grief inough with it when it commeth, though the feare before procure none. Therfore I craue no credite for my words: my desire is, that you wil beléeue that which you sée, which is, ꝑ for your sake I haue trauelled with great perill and paine out of mine owne countrey hither to your house, that vpon the report of your beauty I was so surprised therwith, that I thought euery houre a peere til I had seene you, that hauing

hauing ſéene you, I haue reſolued with my ſelfe to liue and die in your ſeruice and ſight. Now if in conſideration hereof it ſhal pleaſe you to grant mee ſuch grace, as my good will deſerueth, you ſhall find me ſo thankfull and grateful for the ſame, that no future fortune ſhall force me to forget the preſent benefit which you ſhal beſtow vpon me: and if it chaunce that your huſband returne, you ſhalbe ſure alway to inioy me as your faithful friend, and if hee neuer come againe, you ſhall haue me, if you pleaſe, for your louing Spouſe for euer. Yea marry (ſaith Procris) from hence came theſe teares, hereof proceeded your former fetch, this is it which hath ſeparated my huſband from me, which hath ſent him to the Wars, which wil cauſe him neuer to return: a fine fetch forſooth, and cunningly contriued. Did that report which blazed my beauty (which God knoweth is none) blemiſh my name (which I wold you knew is good) in ſuch ſort, that you conceiued hope to win me to your wicked will? Were you ſo baine to aſſure your ſelfe ſo ſurely of my vanity, that only thereupon you would vndertake ſo great a iourney? No, you are conuerſant with no Creſſed, you haue no Helen in hand, we women wil now learne to beware of ſuch guileful gueſts. No, if you were as cunning as Ioue, that you could conuert your ſelfe into the likeneſſe of mine owne huſband (as Ioue came to Alcmena in the likeneſſe of her huſband Amphetrion) I doubt how I ſhould receiue you, till the prefixed time of my huſbands comming were come: much leſſe ſhal your forged tales or importunities conſtraine me to receiue you into that credite, and admit you into that place, which is, and ſhall be only proper to my huſband. And this anſwere I pray you let ſuffice you, otherwiſe you may leaue my houſe when ye liſt. Cephalus liked this geare reaſonable well, and perſwaded himſelf, that though he had a wanton Wife, yet he had no wicked Wife. But knowing it the faſhion of Women at firſt to refuſe, & that what angry face ſoeuer they ſet on the matter, yet it doth them good to be courted with offers of curteſie, he meant to proue her once againe, and went more effectually to worke, to wit, from craft to coyne, from guiles to gifts, from prayers to preſents. For hauing receiued great ſtore of golde and Iewels for certaine Land, which he ſold there whither he trauelled (the only cauſe indeed of his trauaile) he preſented it all vnto her, ſaying he had ſold

all that he had in his own Country, minding to make his continual aboad with her, and if shee meant so rigorously to reiect his good will, he willed her to take that in token thereof, and for himselfe, he would procure himselfe some desperate death, or other, to auoid that death which her beauty and cruelty a thousand times a day drawe him to.

The Gentlewoman hearing those desperate words, and seeing that rich sight, moued somwhat with pitty, but more with pention, began to yeld to his desire, and with Danae to hold vp her lap to receiue the golden showre. O God gold, what canst thou not do? But O diuill woman, that will do more for gold then for good-will. O Gentlewomen what shame is it to sel vilely, that which God hath giuen freely, and to make a gaine of that which is more grateful to women then men, as Tiresias gaue iudgement. Hereof came that odious name whore, which in Latin is Meretrix, a merendo, of deserning or getting: a thing so vnnaturall that very beasts abhor it: so vnreasonable, as if one should be hired to do ones selfe good: so vnhonest, that the common stewes thereof first took their beginning. But to returne to our story. Cephalus seeing the lewdnesse of his wife, bewraied himselfe vnto her who he was: wherupon she was surprised with such shame, & he with such sorrow, that they could not long time speak each to other: at lengthy sheefell downe vpon her knees, humbly crauing his pardon. Cephalus knowing women to be too weake to withstand the might of mony, and thinking that her very nature violently drew her to him, whom beeing her husband though to her vnknown she loued intirely, he thought best for his own quiet, and to auoid infamy, to put vp this presumption of euil in his wife patiently, and to pardon her offence: and so they liued quietly together a while. But within short time, shee partly for want of gouernment, and partly thinking her husband would reuenge the wrong which she would haue done to him, fell into such a furious iealousie ouer him, that it wrought her own destruction, & his desolation. For this monstrous mischief was so marueilously crept into her heart, that she began to haue a very carefull & curious eye to the conuersation of her husband, and with her selfe sinisterly to examin al his words and works towards her. For if he vsed her very familiarly, she supposed that he flattered her, and did it but to

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collour his falshood towards her: if he looked solemnely on her she feared the alteration of his affections, and the alienation of his good will from her, and that he rowed in some other streame: if he used any company and frequented any mans house, she thought by and by that there dwelt the Saint whome he serued: if he liued solitarily, and auoyded company, she iudged forthwith ỳ he was in loue some where: if he bidde any of his neighbours to his house, why, they were his goodesses: if he inuited none, she thought he durst not, least she should spie some priuy trickes betweene them: if hee came home merrily, he had sped of his purpose: if sadly, hee had receiued some repulse: if he talked pleasantly, his Mistresse had set him on his merry pins: if he said nothing, she remembred it was one of the properties of loue to be silent: If he laughed it was to thinke of his loue: if he sighed, it was because he was not with her: if he kist her, it was to procure appetite against he came to his mistres: if hee kist her not, he cared not for her: if he atchieueth any valiant enterprise at armes, it was done for his mistresse sake: if not, he was become a carpet Knight: if he fell out with any, it was some open enemy to his priuy friend: if he were friends with all men he durst displease none, least they should detect his doings to her: if he went curiously in apparrell, it was to please his mistresse: if negligently, he liued in absence: if he ware his haire long, he mourned because he could not be admitted: if short, he was receiued into fauour: if he bought her any apparrell, or any other prity trifling trickes, it was to please her, and a bable for the foole to play with: if he bought her nothing, he had inough to doe to mainetaine other in brauery: if he entertained any seruant, he was of his mistresse preferment: if hee put any away, he had some way offended her: if he commended any man, he was out of question his baude, if he praised any woman, she was no doubt his whore: and so of other his thoughts, wordes, and deedes, she made this suspitious suppose, and iealous interpretation. And as the Spider out of most swéet flowers sucketh poyson: so she out of most louing and friendly deedes towards her, picked occasions to quarrell, and conserued causes of hate. And so long she continued in these carefull coniectures, that not onely her body was brought low, by reason that her appetite to meat failed her, but also she was disquieted

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in minde, that she was in a manner beside her self: whereby-n in great pensiuenesse of heart, she fell to preaching to her selfe in this sort.

Ah fond foole, wilt thou thus wilfully worke thine owne wracke and ruine: if thy husband commit treason against thee, wilt thou commit murder vpon thy self: if he consume himselfe away with Whores, wilt thou then consume away thy selfe with cares: wilt thou increase his mischiefe with thine owne misery: if he be so wickedly bent, it is not my care can cure him: for that which is bred in the bone, will not out of the flesh. If he be disposed to deale falsly with me, it is not my warp watching which will ward him from it: for loue deceiued Argus with his two hundred eyes. If he should be forbidden to leaue it, he will vse it the more: for our nature is to run vpon that which is forbidden vs: vices the more prohibited, the more prouoked, and a wild Colte, the harder he is rained, the hotter he is. If I should take him tardy in it, it would but increase his incontinent impudency: for being once knowne to haue transgressed the lawfull limittes of loue and honesty, he would euer after be careleſſe of his good name, which he knew he could neuer recouer againe. And why should I seeke to take him in it? should I seeke to know that, which I ought to seeke not so much as to thinke on? was euer wight so bewitched to run headlong vpon her owne ruine? So long as I know it not, it hurteth me not, but if I once certainely know it, God knoweth how sodainely it would abridge my daies. And yet why should I take it so grieuously? am I the first that haue beene so serued? Hath not Iuno her selfe sustained the like iniury? But I reason with my selfe as if my husband were manifestly conuicted of this crime, who perchance, good Gentlemen, be as innocent in thought, as I wrongfully thinke him to be inocent in deed: for to consider aduisedly of the matter, there is not so much as any likelyhood to leade me to any such opinion of him, he vseth me honestly, he maintaineth me honorably, he loueth me better then my lewde dealing toward him hath deserued. No, it is mine owne vnworthinesse that maketh me think I am not worthy the proper possession of so proper a Gentleman: it is mine owne lustfull desire that maketh me afraid to loose any thing: it is mine owne weakneſſe, that maketh me suspitious of wrong: it is mine owne incontinency,

tinency, which maketh me iudge him by my selfe. Well, the price of my preiudiciall doings towards him is almost paid, and if paine be a punishment, then haue I endured a most painfull punishment: but let this deare bought wit do me some good, let me now at length learne to be wise, and not to thinke of euils before they come, not to feare them before I haue cause, not to doubt of them in whom is no doubting, nor to mistrust them in whom is no treason, and faithfully to loue him, that vnfainedly loueth me. After this she indeuoured to do such fond toyes forth of her head, and for a while she liued louingly and quietly with her husband, but sodainly, by reason of one looke which he cast vpon one of his neighbours, she fell into her old paine of vanitie again. And as second falling into sickenesse is euer most dangerous, so now her folly was growne to such fury, and her disease so incurable, that she could not conceale it any longer, but flatly told her husband to his teeth, ỹ she thought he did misuse her. Cephalus knowing his owne innocency, and seeing her imbecility, gently prayed her not to conceiue any such euill opinion of him, saying: If neither regard of God, neither respect of men, neither reuerence of the reuerent state of marriage, could feare me frō such filthinesse, yet assure your self, the loyall loue I beare you, would let me from such lasciuiousnesse. For beleeue me, your person pleaseth me so well, that I thinke my selfe sweetly satisfied therewith. Yea if Venus her selfe should chance vnto my choice, I am perswaded I should not prefer her before you. For as her beauty would intisingly draw me to her, so my duty would necessarily driue me to you. Therefore (good Wife) trouble not your selfe with such toyes, which will but breed your owne vnrest, and my disquiet, your torment and my trouble, yea and in time perchance both our vntimely deaths. Let Deianyra be a president for you, who suspecting her husband Hercules of spouse-breach, sent him a shirt dyed with the bloud of the Centaure Nessus, who told her that shirt had vertue to reuiue loue almost mortified: but Hercules had no sooner put it on, but it stuck fast to his flesh, and fryed him to death, as if it had bene a fury of hell: which when shee knew, with her owne hands shee wrought her owne destruction. See the vnworthy end which that monster iealosie brought this worthy couple to, and forese (sweete wife) that it bring not vs to the like bane. These words could worke

no effect with her, but rather encreased her ſuſpition, perſwading her ſelf, that as in faire painted pots poiſon is oft put, and in goodly ſumptuous ſepulchres rotten bones are rife, euen ſo faireſt woords are euer fulleſt of falſhood. Yea the more courteous he ſhewed himſelfe, the more culpable ſhe thought him to be. Which Cephalus ſeeing, becauſe he would take away all cauſes of ſuſpition, abandoned all good companie, and ſpent his time ſolitarily, hunting in the woods, and ſeeing the ſpoyle of ſpoyling ſauage beaſts. But this hel-hound Jelouſie did ſo haunt and hunt her, that ſhe could in no place be in reſt, but made her ploy from her palace to the woods, to watch whether he there hunted a chaſt chaſe or not. And one day as ſhe dogged him where he was layd down to reſt amongſt the green leaues, ſhe heard him vtter theſe woords, Come gentle Ayre, and refreſh my wearied ſpirits: with ſuch like woords of dalliance, which he (being hot) ſpake to the gale of wind which pleaſantly blew vpon him. But ſhe thought he had ſpoken to ſome woman with him, whereupon ſhe furiouſly fell to the ground, tearing her haire, and ſcratching her face: and though her griefe would not giue her leaue to ſpeak, yet to her ſelfe ſhe thought this: and can the Traitor thus treacherouſly deale with me? Had the ſorow which I ſuſtained only for his abſence before I was married to him, or any way owed him any thing, almoſt coſt me my life? and now ſhall his preſence procure my death? Did I powre out penſiue praiers for his ſafe return from the Turkes? and doth his returne, returne my good will with ſuch diſpight? O would to God the Turks had torne him in peeces, that hee had neuer come home to martyr me in this manner. But Wolues neuer prey vpon Wolues: his fraud was nothing inferiour to their falſehood, and therfore it had been in vaine for him to haue halted before a Cripple: but me, being but a ſimple ſheepe, ſee how ſone this ſubtill fore could deceiue. Is this the fruite of my feruent loue? Is this the felicity I expected in marriage? had I knowne this, I would neuer haue knowne what the ſubtill ſere of men had meant. I would rather, as they ſay, haue led Apes in hel after my death, then haue felt all ỹ torments of hel in my life. But had I will, is euer had at the woſt: they that call not off eares before they com, cannot call them off when they do come. It is too late to caſt Anchor, when the ſhip is ſhaken to peeces againſt the Rocks:

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it boteth not to send for a Phisition, when the sick party is already departed. Wel, I wil yet go see the cursed cause of my carefull calamity, that I may mittigate some part of my martyrdome, by scratching her incontinent eyes out of the whorish head: and therupon rowsed her self out of the shrub wherein she was shrouded. Cephalus hearing somwhat rush in the bush, thought it had bin some wild beast, and took his dart and strook the same sole to the heart. But comming to the place, & seeing what he had done, he fel down in a swoune vpon her: but with her striuing vnder him with the pangs of death, he was reduced to life, and said: Alas my Procris by my selfe is slaine. Which she not yet dead) hearing, said, Alas your Ayre hath brought me to this end. With that he vnderstood how the matter went, and said, Alas (sweet Wife) I vsed those words to the wind. Why then (saith she) not you, but that winde gaue me this wound. And so ioining her lips to his, she yelded vp her breath into his mouth, and dyed. And he, with care consumed, tarried not long behind her, to bewayle eyther his owne deed, or her death.

Now Gentle-women, let this casual end of this Gentle woman bee a Caueat to keep you from such warie watching of your Husbands: it is but a meane to make them fal to folly the rather, as the thoughtful care of the rich-man causeth the theefe the sooner to seek spoile of him. But if you will know the chiefe way to keepe your Husbands continent, is to keep your selues continent; for when they shall see you, which are the weaker vessels, strong in vertue and chastity, they wil be ashamed to be found faint in faith and loialty: when they shall see you constant in good will towards them, they will feare to be found fickle in faith towards you: when they shall see you loue them faithfully, you shall bee sure to haue them to loue you feruently. But if you shall once shake off the sheete of shame, and giue your selues ouer to chaine of change: then assuredly make account your husbands will eschewe your companies, loath your lips, abandon your beds, and frequent the familiarity of they care not who, if not of you.

Minos and Pasiphæ.

Minos *King of* Creete, *regarding the beauty of* Pasiphæ, *a waiting Gentlewoman in his Court, falleth into loue with her, and maketh her his Queene, whom* Veterundus, *a young Gentleman also of the Court, hauing solicited to lewdnes, for feare of the Kings displeasure, escapeth away by flight.* Minos *entreth into such rage of iealousie ouer his wife, that in his absence he setteth spies ouer her, to bewray her doings.* Pasiphæ *becomming vnnaturally amorous of a Bull, by meanes of the Carpenter* Dedalus, *bringeth forth a monstrous childe, in parte resembling the Syre, and in part the mother.*



Of all the ordinary accidents incident to the life of man, there is none of more moment to our prosperity, or misery, then mariage: which estate if we aduisedly enter into, it maketh vs in happines equal to Angels: but if we rashly run into it, it plungeth vs in the paines of the furies of hel. And amongst al the inconueniences which are to be foreseene in this bargaine, there is none more dangerous then inequality of estates betweene the parties: For, what agreement of affections can there be, when the one shall be of a meane minde, the other hauty: the one lowly, the other lofty: how can there be one heart in two bodies, when the one willeth one thing, the other willeth another? When the one is disposed one way, the other inclined another way, according to the secret instinct of their proper & peculiar natures? For the nature of nothing may be altered: that which nature hath giuen, cannot be taken away: and that which is bred in the bone will not out the flesh. So that for one of meane parentage, to be maried to one of princely race, I thinke it is as good a match, as betweene Lions and Lambs, and as well they will agree together as Dogs and Cats, and as the saying is, the Mastine neuer loueth the Greyhound. Besides, vnequall Oxen draw not well together in one yoak. Cocks vnequaly matcht, make no good battail in the pit: meats of contrary qualities, digest not wel in the stomake: and parties of contrary callings, agree not well together in the bond of blessed matrimony: as the history I will tell you shall shew.

In the Country of Creete reigned one Minos, a King and Mo-

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narch of great might, to whom the blind goddesse Fortune assigned a wife of farre more meaneneſſe then was méete for the maiesty of his mightineſſe. For there chanced to be in this Court, attendant vpon a Noble woman, a proper péece named Pasiphæ, who by birth was but the daughter of a knight, but by beauty seemed to be a heauenly wight. On her cheekes the Lilly and the Rose did striue for interchange of hew: her hayre comely curled, glistred like Gold: her pearsing eyes, twinkled like Starres: her Alablaster teeth, stood as a ranke of pretious pearles: her ruddy lips, were soft and sweet: her hands, fine and white: yea all her parts so perfectly proportioned, that nature sought to win great commendation in carning so cunningly so curious a Carkas. But as a rusty rapier is no trusty Rampier to defend a man, though the Scabberd be of fine Veluet: so a woman with foule conditions, is courtly to be accounted of, though her face be fayre, and body beautifull. But destinies so draue, that this King by chaunce cast a glaunce vpon this gorgious goddesse, & at the first view was so banquished by vanity, that he thought his life no longer pleasant vnto him then he was in her sight, and sayled not daily familiarly to frequent the mistris company for the maides cause. And hauing attempted her chastity, by shewing her his great good will, by bestowing on her gifts, by large promises of preferment, and many other means, and neuertheleſſe failing of his purpose, in pensiue perplexity, fell to parle with himselfe, to this purpose.

I haue heretofore thought a Princes life to be void of strife, and that they had alwaies passed their time in pleasure without paine: but now I see we are subiect to sorrow, so soon as the meaneſt subiect we haue. Likewise before this I was of opinion, that number of friends, abounding in wealth, abiding in health, and such like things which pertaine to the body, were sufficient to attaine to the happy life in this life: but now I see, it is the mind which maketh mirth, and stirreth griefe, yea the contented minde is the only riches, the only quietneſſe, the only happineſſe. Good God, how vnsauoury seeme those sweet meats vnto me, wherin I was wont to delight: how vnpleasant the sports, wherein I was wont to take pleasure: how cumbersome the company, which was wont to content me: no game glads me, no daunsing delights me, no iesting ioyes me,

no plaies please me, no triumphs, no showes, no hawking, no hunting, no, nothing vnder the Sun doth solace me. And would I know the cause why I haue not a contented minde? The perfect parts of Pasiphæ do so diuerslie distract my minde, that onely her sight is sweet, only her company is comfortable, only her presence is pleasant vnto me. And would I know the cause why, in her the Fates haue fired my felicity, in her the heauens haue heaped my happines with her must I liue, and without her must I die. Why, I haue pursued her good-will with prayers and with presents, with loue and with liberty, with gifts & with good-will, and yet am neuer the neere. And would I know the cause why, I sought not her good will in the way of mariage. Only mariage is the meane, only wedlock must locke and linke vs together. And shall I so much debase the height of my estate, as to match in mariage with so meane a mate? As though many princes haue not as meanly matched themselues, as though the gods themselues haue not maried with earthly creatures. And for my Pasiphæ, though she be inferior to me in Parentage, yet in personage, shee is good enough for the gods. And for her dowry and wealth, what need I weigh it, who haue the most part of the world vnder my dominion? No, there shall no regard of honor, or respect of riches detaine me from that which doth onely containe the contentment of my mind: and in this mind meant to attempt her in the way of mariage. But running from Charibdis, he rusht vpon Scilla: fleeing from one rock he fell vpon another: thinking to quench the coales of his desire, he fell into hot flames of burning fire, as hereafter you shall heare.

Now so soone as he had opportunity offered him, he made Pasiphæ partaker of his purpose, in these tearmes. Seeing the onely touch-stone to try true and loyall loue from loathsom lust, is mariage, I mean, if you be content to consent therto, to seale the sincere affection I beare you with the sacred testimonies and holy rites of matrimony. And as I haue preferred your loue before all worldly respect: so I trust you will returne my loue with such loyalty, that I shall haue cause to count my self as wel matcht, as if I had maried with the greatest Princesse in the world. Pasiphæ hearing these words, was so rauished with ioy, that she could not for the ioy make the king an answer: but hauing changed colour twise or thrise,

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from red to white, & from white to red, in token of a minde moued with hope, & tailed with feare, & pull of with pleasure, at length she said vnto him. As (most worthy Prince) I euer thought my selfe far vnworthy of any such honour: so if it please your highnes plainly to heare the truth, I euer thought my self far too worthy to yeld to your desire in ỳ way of wickednesse, which was the cause I made so concise account of your courtesie heretofore, But seeing it hath pleased you to lodge your loue thus low, & to think me worthy the honour of wedlocke with so worthy a wight: assure your selfe, your maiestie shall finde me in loue so loyall, and in obedience so dutifull towards you, that in the one I will supply the part of a louing wife, and in the other satisfie the duty of a diligent handmaide. Neither would I you should thinke, that it is the name of a Quæne, or estate of a Prince, that winneth me thus willingly to your will, for I know that name to be vaine and that estate full of paine: but it is your exceeding loue towards me (O noble Prince) that linketh my liking with yours it is your incomparable curtesie, which forceth me to yeeld the forte of my faith and virginity into your hands. For as the Sunne, the higher it doth ascend in the firmament, the more heat it doth extend to the earth: so vertue and curtesie, in the more high & princely person it is placed, the more force it hath to win the willes, and binde the hearts of the people to imbrace it. And as my loue is grounded vpon your vertue, so I trust so to behaue my self, that here after you shall haue as great likyng to my conditions and vertue, as now you haue loue to my colour: be sure that when peers shall take away the pleasure of the one, you may take delight and solace in the other. The King was so deepely delighted with this dutiful discourse, that he had not a worde to reply, but satisfying himselfe for the time with a few sweete kisses, presently gaue commaundement to his Officers to make preparation for the sumptuous celebrating of his marriage, which shortly after was consummated, with such royalty as was requisite in a matter of such Maiestie. So this married couple consumed two or three yeares in the highest degree of happinesse. But the Sunne being at the highest declineth, and the Sea being at full Tyde ebbeth, a calme continueth not long without a storme, neither is happinesse had long without

heaui-

beauines, as by this couple may be séene. For when the kings fancy had bin once fully fed, the vehemency of his desire began to vanish away and began to loue his new married Wife rather with reason then with rage: by reason whereof, with indifferency of iudgement he could now note her naughty nature, which at first partiality of loue would not permit him to perceiue. For what Gentleman soeuer she saw in the court, indued with a vertuous disposition and noble minde she would with the King hinder his preferment by all meanes possible, still aduancing the vilest to type of dignity. If any Gentlewoman were famous for her honesty and chastity, by some fluttish slights or other shé sought to slaunder them: So that those in whom the king did only delight, she endeuored with all diligence to molest and spight. Which the king perceiuing, and considering how from low estate, he had brought her to height of honor, though he might more boldly reforme her faults, and began (with seuerity sufficient, and in déed more then méete betwéene man and wife) to admonish her of her malicious disposition towards those which were of vertuous inclination, and made no curiosity (though without curtesie) to tel her, that she, being ignoble her selfe, could not like of those which were noble. But too much familiarity had bred so much contempt in her, that she beganne impacientlie to pouts, to loure, to snuffe, to chafe, to thinke her selfe much iniured by those words, and said plainly she would like of whom she list, shewing her rude bringing vp, her want of wit and gouernement, he currish nature, her curst conditions, and how vnfit she was for the place she was in. Well, the king was faine to make a vertue of necessity, and to take patiently that which he could not take away easily. For she still persewered in her peruersnes, & hated those chiefly, whom her husband loued specially. And amongst all other, there was one proper young Gentleman, named Verecundus, attendant vpon the king, and in great fauour & credit with him, whom when she could by no means bring into displeasure or dislking, she went about to intrap by this traine of treason. She began to cast glances of goodwill towards him, and by alluring lookes, to thral him in the thred of her beauty. The young Gentleman being made of fine mettal and therfore very apt to receiue the impression of loue, in short time was so framed to her fancy ỳ he yelded faith to her fraud, & requited her faigned

lokes

lookes with vnfaigned loue. And as a pleasant prey sometimes entiseth a simple theefe: so he thought her beauty such a booty, that in his opinion, no yong man in the world but would hazard hanging to haue it. And hereupon fell to debating the matter with himselfe in this sort.

It is a common opinion amongst men, that he which is once chained in the linkes of loue, is forthwith restrained of his liberty and freedom: but if true liberty be to liue as one list, I cannot but think my selfe to liue in most large and licentious liberty, for that I lust not, nor desire to lead any other life, then that which I do: which is in the secret seruice and continuall contemplation of my Princely Pasiphæ. Yea, I thinke euery sorrow sweet, and euery paine pleasure, which any passion proceeding of her beauty procureth me: and I think my selfe more then happy, that the heauens think me meet to suffer any martyrdome for her sweet sake. And if I might end my dayes in doing her seruice, I should thinke it the onely beginning of ioy, the way to life, and the ready and perfect path wherby to passe to the pleasurs of Paradise. Oh that Fortune would minister some occasion, wherby I might manifest vnto her the manifold good will I beare her. And if without preiudice to her person it might be done, would to God she were drowned in some such depth of danger, that nothing but the hazarding of my life could preserue her from perill: then should she see the seruice which I haue sworne to her, then should she see the duty which I haue vowed to owe her, then should she plainly perceiue, that neither the pleasures of the world, neither the solace of friends, neither the sweetnes of life, neither the sowreneesse of death, should withdraw me from shedding the dearest drop of bloud in me, to do her good: and then would she say (if any curtesie be contained in her) that my loue is most loyall, and my friendship most faithfull: then would she pay (if any gratefulnesse be grafted in her) my danger and perill, with the prise of her person. But alas, how can she pay me with that which is not in her owne power? There is another only who hath interest therin, she hath already paide her person as a price of a Prince, and his whole kingdome: so that I plough the barren rockes, and set my share into the shore of the Sea: I till with toyle such a kinde of soyle, whereof another by right must crop the corne. Vnt admit

she were disposed to incroach some what vpon her husbands right, and for a common commodity would let the field lie open, which he for his priuate pleasure, contrary to the lawes of Nature, would haue inclosed: yet is it likely she will loke so low, as let so meane a man as my selfe enter common, or grow in so great acquaintance with her? No, Fortune denieth me any such fauor, my good wil as yet hath deserued no such guerdon, my desire is far aboue my deserts, my ambition aboue my cõdition. Why my birth is better thẽ hers, why should she then neglect me? But her calling is better then mine, why should she then respect me? My desire proceeds of loue, why should she not then accept it? But alas, it is contrary to law, why should she not then reiect it? I am of noble blood, why should she refuse me? But she hath a noble Prince to her husband, why should she misuse him? Nay if I my selfe were not a villain, altogether deuoide of vertue, I would not suffer it so much as enter into my thought to abuse him, who hath alwaies vsed me honorably, who hath sought my preferment by all meanes possible, who from my childhood hath brought me vp like a louing Lord & Master. Shal I requite his liberality towards me, with such disloyalty? Shal I deceiue the opinion which he hath conceiued of me, with such detestable villany? shal I return the trust which he reposeth in me, with such treason? shall I defile my faith towards him, by seeking to defile his bridely bed? But (alas) loue is aboue Lord or lawes, aboue Prince or priuiledge, aboue friend or faith. Where loue leadeth, no matter is made account of, no king cared for, no friend forced of, no duty respected, no honesty regarded, but all thing, done according to the passion which preuaileth ouer vs. And seeing it is not in our power to preuent that passion, for it is either deriued of our owne nature, or descended from the heauens, there is no reason I should require any proper or peculiar fortune to my self, and seek to be dispenced with all from that which is common to all: and so much the rather I am induced to yeld to the instinct of loue, and pursue my purpose, for that I perceiue by the wanton lokes of the Queene, that she is determined to entertaine some secret friend, besides the king her husband: and if I flatter not my self, her very countenance towards me imports some likelihood of loue she bears me: therfore I think it wisdome to strike while the iron is hot, & if it be possible,

to

to ease my heart of the grief which her beauty hath bred me. And if she be disposed to arme her husband with horned harnesse, as good I be the instrument thereof, as some other of meaner calling & countenance. After this he sought all meanes possible to insinuate himselfe into her familiarity, and courted her continually with dutiful seruice, and secret signes of sincere affection: he so bribed her maids with benefits, and corrupted them with coine, that they made him a god vnto their mistris: she could not look out at her chamber window, but that she saw him walke solitarily vnderneath, casting vp countenances which seemed to contain humble praiers for pity and compassion, and throwing vp such sighes as might plainly signifie the sorrow of his thoughts. If she chanced to walk abroad, he wold meet her like a ghost, in such ghastly maner, with such a wild countenance, & pined carkas, that it would haue moued the stony rocks to rueth. But the Queene seeing him so fast fettered in folly, had that she desired and now she left her louing looks towards him, and the more painfully she perceiued him tormented, the more disdainfully she lookt vpon him, and would not by any signes, which he did shew of his affection, seem to know it, to the intent he should by writing make manifest his meaning vnto her. The yong Gentleman, seeing the hope, which at the first hee conceiued of her good will, altogether without hap, and in a manner despairing of his purpose, he could take no longer daies with his desire, but that he must know a finall resolution one way or other. And being driuen to carelesse desperatenesse, hee feared not to commit his life to a tel-tale peece of paper, and bewrayed his misery to his Mistresse in this manner. Because (most soueraigne Lady) my duety and seruice heretofore hath bin nothing acceptable vnto you, I haue deuised a new way to worke your contentation, which is, by writing to do you to wit, that since it liketh you not to giue me life, I meane to bestow vpon my self a desperate death, the only thing I think which may procure you pleasure: and so long as it may delight you, I weigh not how much it spight me: Yea, Loue hath dealt so extreamly with mee, that though I would my selfe I cannot keepe my corps from confusion. For as the fretting Fistula past all cure runneth in the flesh from place to place, & maketh the sound flesh as rotten as the rest: so the deadly poyson of loue first entred

into my eyes, & after spred into euery part of me, hath now dangerously infected my whol body vnto death. But yet my death wil be nothing so grieuous vnto me, as to think what a blemish it will be to the brightnes of your beauty, when your tyranny shalbe taken to be the cause thereof, yea, and when you shall haue no cloud at all to couer your cruelty. For if you alledge for your selfe, that you durst not make so deepe a wound in your honor, as to commit your body to any, but to him who by mariage hath merited it: why a louely loke onely would haue satiffied mee, yea one glance of good-will going from your eyes, will more content mee, then all the actuall pleasures in the world, receiued of any other woman in the world. But seeing Fortune doth will, and you do wish my destruction, I am content to obey the decree of the one, and satisfie the desire of the other: beseeching you to take these witlesse words for a finall fainting farewell, wishing you continuance of beauty, with increase of bounty.

Neither yours, neither his owne. Verecundus.

This letter, besprinkled with teares, he gaue to one of her maides of honor to giue her. But true the Prouerb is, that Fish bred vp in durty Poles, will tasts of mud: one descended of meane race, cannot be endued with vertue fit for Princely place: set a Begger on horse-backe, and he will neuer alight: ertoll one of base stock to degree of dignity, and who is so haughty? Who is so proude? For this crafty coye Queene, hauing read his letter, though she were right glad thereof, for that thereby she meant to purchase his vtter discredit with the King: yet she seemed to be in great chafe, calling him traitor, that durst iniury her eies with such lewd letters, with diuers other imputations of reproach: and went presently to the King, and shewed him this letter, who in a great rage sent his guard to apprehend him: but he, hauing inteligence thereof, was faine to flee the Country. See the force of fraude, and the end of lawlesse loue, but marke moreouer the reward of her trechery and tyranny. Her husband euer after this, was so iealous ouer her, that he would neuer suffer her to be out of his sight, & doting somewhat of her beauty, but doubting more of her honesty, he neuer rode forth any iourney, but that he set wary watch & ward ouer her at home: yea this furious feend of hell did so torment him, that he could taste

no

no rest day nor night, but his fancy still ran either vpon the Gentleman that should haue done him that iniury, either vpon some other that should be like to serue him in like sort. So that the pleasure which her proper person procured him, was drowned with the doubt, least she would not remaine proper vnto him, and that she would be as common in possession, as she was proper in personage. Alas (saith he) now my ioy is at an end, ỹ clouds of care haue quite couered my sun and light of solace & delight: yea the greater pleasure I take in practising with my Pasiphæ, the greater feare I haue that others deepely desire to participate with the pleasure: and the more fré she is in such friendship towards me, the more franck I doubt she wil be towards other. Ah would to God I had neuer bin married rather thẽ to be thus martired: or els would I had matcht with some such, whose Princely nature would haue participated only with Princes, & whose royal blood and birth might haue feared the baser sort to presume to practise her to their purposes. But my chance was to chose one, who, if (as the saying is) like best of their likes, is like to like better of any other then of my self, for that in nature and condition there is such difference betwéne vs. But repentance now commeth too late, this only resteth to be foreseen, that vnto the great griefe which mine own conceit procureth me, her abuse adde not infamy & dishonor: And if the heauens haue assigned me such heauy fate, as due to my doating desire, yet this at least let me take heed, that with the losse of her own honor she procure not the losse of my life. And hereupon appointed certaine of his assured friends, to haue the custody and keeping of the Queen: who seeing her selfe thus disloyally without cause abridged of her liberty began to curse the time that euer she came to be Queen, wishing she had continued in meaner calling with fruition of liberty, rather then to sit in chaire of dignity with suspition of dishonesty. What pleasure (saith she) doth my princely state procure me, which must liue as a prisoner? who will honour me for Queen which am suspected for a queane and harlot? How shall I dare to shew my face in the Court, when the King doubteth of my dealing towards him? My lookes haue not bin light, my curtesie hath not bin so common, my glaunces haue not bin so garish, whereby he should enter into this sinister suspition of me. But loue (they say) is light of

beliefe, and iealousie is grounded vpon loue. Auaunt fond foolish loue, God send my husband rather to hate me, then to beare me any such loue, which bereaueth him of rest, and me of renown, which breaketh the bond of faithful friendship and entire amity betweene vs, which causeth him to doubt me, and me to dread him, which maketh both our liues so loathsome, that I wish death to dispatch either the one of vs or the other. But this froward fate I must ascribe onely to mine owne fault and fraude towards Verecundus, who hath now iust cause to triumph that I my selfe am fallen into the pit I digged for him. Well I must retire to patience perforce, and hang in hope of some good hap to redresse my woe and misery.

But you shal vnderstand (Gentlewomen) this was not all her punishmēt, nay this was but a trifle in respect of that which after followed, a matter in haynousnesse so horrible, in desire so detestable, and in lust so loathsome, that it is no lesse strange to be told, then hard to be beleeued: So that I thinke my words will rather carry wonder then credite with you. For whether it were Gods plague for the husbands iealousie, or for her iolity, pride, and subtilty, I know not: but thus it pleased him to suffer the diuil to deale with her. Being by her husbands commandement in his absence kept from company, her chiefe solace was to walke in a pleasant groue ioyned to her palace, where vsed to feed a heard of Beasts, among which was a goodly white Bul, I dare not say she fel in loue with the Bul, lest I should driue you rather to laughing at my story, then listing to it, but surely so it was. Yea she was not onely in loue with the beast, & went euery morning, & with her own hands brake downe boughes for him to bruse vpon, but which was more, she was iealous ouer him: for what Cow in al the heard she saw he liked best, she caused to be had from the heard, and killed, (as she pretended) for Sacrifice, but indeed for satisfying her iealous mind: And as the beast was opening, she would take the inwards in her hand, saying, Now goe thy way and please my loue if thou canst. And taking delight a while in this daliance, at length her lust grew to such outrage, that she felt in her self an impossibility to continue her cursed life, without the carnal company of the Bul. And notwithstanding she assaied the assistance of reason, the policy of perswation

ſwation, the helpe of hearbs, and the meane of Medecines, to mor-
tifie her beaſtly deſire to the Bea t: yet nothing would preuaile, yea
being often in minde to make her ſelfe away, her heart would not
ſuffer her hands to do it, not that death feared her, but that deſire
forced her firſt to fulfil her filthy luſt: and at length by the helpe of
Dedalus, a cunning Carpenter, ſhe was cunningly conueied into a
Cow of Wood, that ſhe had her beaſtly deſire. But Gentlewomen,
becauſe you ſhall not enter into cholericke conceites againſt me, for
publiſhing in your preſence a hiſtory which ſeemeth ſo much to
ſound to the ſhame of your ſexe, I meane not to iuſtifie the truth of
it, but rather will proue it falſe by the opinion of one Seruius, who
writeth, that Paſiphæ in deed plaied falſe with one Taurus (which
ſignifieth a Bull) Secretary to her huſband, in the houſe of Deda-
lus, and after being deliuered, had two Sonnes, the one like Mi-
nos, the other like Taurus, and thereupon the Poets faigned the fa-
ble aforeſayd: but whether, being a woman, ſhe vſed the carnall
company of a beaſt, or whether like a lewd wife ſhe gaue her huſ-
band the badge of a beaſt, her offence was ſuch, that I cánot (though
gladly I would) excuſe it. Yet muſt I needs ſay, that in my fancy
her huſbād deſerued ſome blame: for no doubt his ſuſpitiō without
cauſe, cauſed her in ſuch ſort to tranſgreſſe marriage lawes. For
ſeeing her honeſty doubted of, and her good name as good as loſt,
ſhe thought as good to be naught for ſomwhat, as to be thought
naught for nothing. And ſurely the experience is too common, that
ſuſpition & ſlander maketh many to be that which they neuer ment
to be. But ſome are of this fooliſh opinion, that it is ſimple & fooliſh
folly, for a woman to deale truly with him, which dealeth iealouſly &
cruelly with her: ſome again lewdly think, if a woman cannot con-
ceiue by her huſband, that ſhe may lawfully enter into conuerſation
with ſome other: ſome wickedly weene, that if the huſband be not a-
ble to ſatiſfie ỹ inſatiable deſire of his wife, ỹ to auoid concupiſcence
ſhe may communicate with ſome other: but ſurely (gentlewomen)
I am ſetled in this opinion, that no ſuſpition or iealouſie ought to
cauſe a woman to tranſgreſſe the bondes of honeſty: that chaſtity
is the only Iewell which women ought to bee chary of: that wo-
men hauing loſt their chaſtity, are like broken Glaſſes, which are

good

good for nothing: that they make shipwracke of all, if the cables of constancy be once crakt, and ankers of honestie slipt: that it is better for them to be fooles then false, to be simple then subtil, to be Doues then Diuils, to be abused then abuse: that it is better for them to be barren then beastly, to be without fruite then faith, children then chastity: that concupiscence is only to desire other besides their husbands, that they which burne in such desire, shal burne in hell fire, that no Adultresse shall inherit the kingdome of Heauen: that all women ought to be like the Matrone of Rome, which knew the sauour of no mans breath but her husbands, like the wife of Fuluius Torquatus, who died with longing, rather then she would go forth of her Chamber in her husbands absence to see a wild Aegyptian with one eye in his forehead, whom she longed to see: that women ought to spin with Penelope, to spil with Camma, to kill with Lucrece, to be slandred with Susanna, with Sauoy, and with others, to indure any torment, rather then to lose one iot of their chastity and honestie.

Pigmalions friend, and his Image.

Pigmalion, *a Gentleman of* Piemont, *continuing the space of certaine yeeres in honest affection, and vertuous loue with* Penthea, *wife to* Luciano, *a noble Gentleman of the same Country, is at length by her reiected, in respect of a base stranger.* Pigmalion, *abandoning the company of al women, and giuing himselfe to the Art of Caruing, burneth in loue with an Image which himselfe had fashioned: whom, at his earnest suite,* Venus *transformed into a faire Maide, and he taketh her to wife.*

TO make the reckoning without the Hoast, is the way soone to be ouershot in the shot: to resolue certainly vpon incertainty, is the way neuer to be in any certainty: to looke for constancy of those that like of inconstancy, or to determine of those things which are not in our powers to perform, is nothing else but to be deceiued of our expectation, and to be driuen to alter our

our determination: as the history which you shall heare, shall yeild example of both the one and the other.

In the Country of Piemount, had his being one Pigmalion, a Gentleman descended of noble birth, indued with perfection of person, and perfectly purtrayed forth with the lineaments of learning, so that it was doubtfull whether he were more indebted to fortune for his birth, to Nature for his beauty, or to his parents for his learning. But as beauty, birth, riches, and the rest, must needs giue place to learning, so no doubt but his parents deserued the preheminence of prayse. For the other are but dim starres, where learning giueth light. And as when the Sunne shineth, the light of the starres are not seene: so where learning appeareth, al other gifts are nothing to be accounted of. Besides that, besides his learning, he was indued with a great dexterity in all thinges, insomuch as nothing came amisse vnto him which was mete for a gentlemã: in feate of armes no man more courageous, in exercise of the body none more actiue, in game or play none more politicke, amongst the ancient who more graue? amongst the youthfull, who more merry? so that there was no time, no person, no place, whereto he aptly aplyed not himselfe. By reason whereof he was acceptable to all good companies, and well was he that might entertaine him in his house. But most of all he frequented the house of one Luciano, a noble Gentleman of the same country, and in continuance of time grew so farre in familiarity with his wife, that he reposed his onely pleasure in her presence: yea she had made such a wealth of his heart, that neither father nor mother, sister nor brother, nor all the frends he had in the Country beside, could kéepe him one weeke together out of her company. Yea to is faithfull loue he bare her, seemed in a manner to extinguish all natural loue towards her alies and kinsefolkes: Who beeing (as they were wont) desirous to haue his company at hauking, hunting, and such like pastimes, could not by any crauing or importunity obtaine it: but being ignorant of the cause, they thought it had proceeded of this, that his minde, vpon some occasion, had bẽn alienated from them, which caused them on the contrary somewhat to withdraw their good wills from him. But he forced little thereof, he cared not whome he displeased so he might worke her contentation: She was the starre by whose aspect he did direct

his doings, she was the Hauen wherein he sought to harborough, she was the Heauen whither he thought to come, she was the Saint to whome he did bend his deuotion, that he could finde in his heart to lend no liking to any other whatsoeuer. In so much, that hauing the proffer of many rich marriages, he alwayes refused them, as hauing his heart so replenished with the loue of her, that there was no rowmth for the loue of any other to remaine within him. Now she, on the other side, whose name was Panthea, being a curteous courtly wench, gaue him such friendly entertainement, and vsed him so well in all respects, that (her husband excepted) she seemed to hould him most deare vnto her of any wight in the whole world: She neuer made feast, but he must be her Guest: she neuer rod iourney, but he must be her companion, she neuer daunced, but he must direct her: she neuer dined, but he must be her partner: she in manner did nothing, wherein he did not something. Her husband all this while being fully assured of her vertue, and very well perswaded of the honesty of the Gentleman, suspected no euill between them, but liked very wel of their loue and familiarity togither, neither in deed had he any cause to the contrary. For Pigmalion knew her to bee indued with such constant vertue, that he thought it impossible to allure her to any folly, and besides that, his loue was so exceeding great towardes her, that he would not by any meanes be the cause to make her commit any thing which might make her lesse worthy of loue then she was. And if at any time (as the flesh is fraile) the vehemency of his affection forced him to perswade her to folly, he did it so faintly, that it might plainly be perceiued he was not willing to ouercome. For he deepely doubted, that if by the force of her loue towards him, or his perswasions towards her, she should haue yelded the fort of her faith and chastity into his hands, his loue towards her (with the Sun being at the highest) would haue declined and decreased, which would haue beene the greatest griefe to him in the world. So, he liued with such delight in the company of her chastity and vertue, that he was voyde, not onely of libidinous lust towards her, but also towards all other women whatsoeuer. Yet hee receyued more pleasure of her by imagination, then of any other woman by the act of generation. So that betweene these friends was no

cause

cause of suspition, no cause of iarre, no cause of iealousie: other liued together the space of three or foure yeares in the Hom- Heauen of most happy life. The flood of their felicity, flowed of the fountaine of most faithfull freendshippe, the building of the biding together was raised on the rocke of vertue, so that it is to be thought, no seas of subtilty, or floods of ficklenesse could haue undermined it. But what perpetuity is to be loked for in mortall pretences? What constancy is to be hoped for in kittes of Cresids kind? may one gather Grapes of thornes, Suger of thistles, or constancy of women? Nay, if a man sift the whole sexe throughly, he shall finde their words to be but winde, their fayth forgery, and their deeds dissembling. You must not (Gentlewomen) take these words to proceede from mee, who dare not so much as thinke so much, much lesse say so much, for that truth getteth hatred, I meane such as tell not the truth, as he in no wise should not doe, which should blow any such blast of the most faithfull and constant Feminine kinde: But you must take these speeches to proceed from Pigmalion, who to speake vprightly, had some cause to discommend some in particular, though not to condemne all in generall, as you shall forthwith heare. For it fell so out, that an ambassadour came out of a strange Country into Piemount, and was appointed to ly at the house of Luciano the time of his abode in the country. Now amongst the company which came with him, there was one young Gentleman, in whome though there weare nothing worthy of commendation any way, yet whether it proceeded of the daintenesse of women, who (as Pigmalion thought) will be soone weary of one diet, or of their wauering (who are constant in nothing) or of their imperfect nature (which tendeth alwayes to the worst) I know not, but this lady beganne to conceiue a very good opinion of him, and in short time in affection farre to preferre him before her old faithfull friend. Which Pigmalion perceiuing, being in her presence, drunke vp his sorrow in silence, but hauing withdrawne himselfe out of their company, into his solitary Chamber, he entred with himselfe into this raging rapling.

O faygned fawning, O counterfet curtesie, O deepe dissembling, O hony mixt with gall, O heauen turnd to hel. Now do I perceiue

...ship heretofore was nothing but flattery, thy loue lewd, ...reteste of course: Now I am assured thou madst of me a ver... necessity, to serue thy turne for lack of other company. Did ...preferre thee before father and frends? and canst thou preferre a stranger before me, whome thou neuer sawest before, of no countenaunce, credit or constancy, but wauereth with the winde? Did I beare thee faithfull and entire affection? and canst thou beare greater good will to him, who careth not for thee? who beareth stedfast affection to none, in whome is nothing but flitting fantasie, & meere vanity? And canst thou thus prefer lewdnesse before learning, trifling before truth, clownishnesse before courtlinesse, vanity before vertue? then farwell reason, thou restest not in womens head: then farwell wit, thou wieldest not womens doings: then farwell faith, thou art no womans pheare: then farwell women, you are no mates for me: & hereupon verily determined with himselfe vtterly to abandon her company for euer. But repzehending his owne rashnesse, he ment to haue further triall of her trifling towards him, and also to loke more narrowly into the doings and behauiour of the other Gentleman, that if he could see any thing in him, whereby he worthily deserued to be prefered before himselfe, he might the more patiently indure it. Wherevpon dissembling his griefe as well as he could, he maid repaire againe vnto her house, and there noting her loue by her lokes, her fancy by her face, and her conceits by her countenance, he easily perceiued to whome she bent her best deuotion, and who was her holiest Idoll. Likewise, diligently considering the conuersation of the Gentleman, he perswaded himselfe that in indifferent iudgement, where affection did not make blind, the best gifts either of body or mind which were in him, were not to be cõpared to the worst that were in himselfe: the one not being perfect any way, the other imperfect no way. So that seeing neither his owne worthinesse, neither the others vnworthynesse, could settle her affection as it should be, he vtterly appealed from her vnworthy & vnequall iudgment, and giuing her the *baze los manos*, he altogether estranged himselfe from her society.

See the marueilous power of his loue, who notwithstanding he neuer enioyed the vse of her body, and certainly knew that the other had not won that point of her neither, yet he tooke it so greuously, that

that she would seeme to beare greater good-will towards the other then him, that he fully resolued with himselfe to eschewe the company of all other women for her sake, and neuer to suffer the loue of any to sinke again so deepely in his heart. And surely (Gentlewomen) this Pigmalion may bee a president and proofe to confute the error of those, who thinke there can be no hotte and feruent loue betweene a man and a woman, vnlesse it proceed of some filthy practise betweene them. And if they see any friendly familiarity betweene a young Gentleman & Gentlewoman, they forsooth conceiue an euil opinion of their honest affectiō. Which error, as it is most grosse, so may it be defaced by sundry reasons. For how is it possible that an ill cause can come to good effect? that firme friendship can flow from fading fancy? that the heauenly cōsent of mind, should proceed of the brutall coniunction of bodies? Which if it were so, those men (if I may call them men) which daily deale with common women, should be very faithfully and friendly affectioned towards them: but it is so far off, that in my fancy after the fact, they rather loath them, then loue them: both for that a loathsome repentance followeth it, & also (as Aristotle saith) men therby are made lesse perfect: So that I think the vnlawfull coniunctions of bodies, rather a disiunction of mind, then otherwise. And true friendship betweene man and man, or man & woman, is grounded only on that which is good and honest. Yea I am perswaded, that the wanton louer himself, is as wel satisfied with the countenance, loning looks, and perfect agreement of his Mistris minde with his, as with the vse of her body: Which although he oftentimes earnestly desire, yet I think it be as much to know therby her vnfained good will towards him, as for that he reposeth the fulnesse of his felicity therein. So, if then a lewd louer, altogether vowed to vanity, can loue without lust: how much more easily may a faithfull friend be feruent in affection, and yet cold in desire? And as Pigmalion may be a plain president, that a man may loue loyally, and yet not desire lasciuiously: so may Florinda be a fruitfull example to the Feminine sort to do the like, who bearing such feruent affection to her friend Amadour, that she held him more deare then her owne life that she receiued more contentation in the company of him, then of father, mother, child, friend, or whatsoeuer: yet she was so far from filthy affection towards

him, that shée auoided, so neare as shee could, all occasions which might drawe him into any disordinate desire towards her: in so much that hauing occasion of priuy conference with him in a priuy place, before she came, she sowly defaced her face, and bruised it with a stone, that he might not be inflamed with the feature therof, and diuers other waies, at diuers other times, valiantly withstood all alarmes of lust. Therfore they are no doubt deceiued which thinke that loue cannot be without lust, neither feruent affection without fleshly fancy. And I would not wish any to iudge so iniuriously of the familiarity of friends: such light iudgements, prooue but light Iudges: such suspitious opinions (for the most part) proceed from suspected persons, and they are commonly such themselues as they think other to be: for Mala mens, malus animus, an euil disposition, breedeth an euill suspition.

But to returne to Pigmalion, who, for all his feruent loue, being frustrate of the fruites thereof, and not incountred with the like, got from the house of his fickle friend, and being alone in his owne lodging, hée entred with himselfe into this discourse. Notwithstanding, my loue hath béene alway guided rather by reason, then rage, and my fancy neuer at any time turned to fury, by reason whereof I haue not bén greatly pinched with the pangs therof: yet when I consider the common course of louers, and loue; surely of all punishments inflicted on mankinde, there is none that doth more afflict vs then the lewde lottes thereof, and the fiery Dartes of Cupid. For all other euils by nature wée flee from, by reason wee represse, by policy wée preuent, by pleasure wé mitigate, by patience we moderate, by labour we lighten, by paine we appease, by counsaile we cure, by time we take away, or by som meanes or other set our selues free from. But this hateful loue, by nature we follow, it bereaueth vs of reason, policy hath no place in vs, pleasure doubleth our dolour, patience purchaseth no ease, labor is lost, paine preuaileth not, counsaile conduceth not, time tieth and intangleth vs, no nothing is able to lead vs out of this intricate labyrinth. And though the pleasures pertaining to loue séem great, yet whosoeuer purposeth to purchase them, let him assure himselfe to buy them at an vnreasonable rate: euery pecke of pleasure, shall cost him a quarter of care: for euery pint of Honey, hee

shall

shall taste a gallon of gall. Yea though the entrie which leadeth to the lodging of loue seeme easie, and the porch Paradise vnto him, yet shall he finde the Hall a hell, and the whole house a hatefull prison and place of bondage. For as Mariners, that vnder a shew of calm weather commit themselues to the Sea, are oftentimes with Tempests so tossed, that rushing against the rocks, their Ships are shaken in peeces, and they deuoured in the depth of the Sea: so he that vnder the curteous countenance of a wauering woman yeeldeth himself to loue, is commonly so wrapped in the waues of wils, that hee is altogether drowned in the depth of deceit, and hardly escapeth with the losse of his liberty and liuing. We see the Flie playeth so long with the flame, that he is scorched therewith, and the experience, is no lesse common then lamentable, that men dally so long with dainty Dames, that at length they are scorched in the flames of fancy, and the wings of their free-wil quite burnt away. And then, good God, it is strange to consider their case, how carelesly they deale in all things, how lewdly they spend their time, how prodigally they consume their goods, how negligently they regard their friends, how loathsomly they like good counsaile, how resolute they are in their owne fond determinations, how dissolute in their behauiour, how solitary they sit in silence, how secretly they conceale their griefe, how sorrowfully they spend their dayes, how fantastically their mindes are troubled, how feebly their bodies are weakned, what broken sleepes, what doubtfull dreames, what vaine visions they haue. And touching their beloued, how curiously they comm̃ed them, how partially they praise them, how doltishly they doate on them, how wilfully they are blinded in them, how superstitiously they think of them, how idolatrously they worship them, how zealously they loue them, how iealously they looke to them, how warely they watch them, how willingly they serue them, how painefully they imploy themselues to pleasure them, how readily they runne vnder their commaundements, how obediently they bow at their becke, and come at their cal, how deadly they hate their enemies, how deeply they loue their friends, how charily they seek their good-will, how childishly they feare their ill will, how gladly they take a good looke, how sadly they receiue a sower countenance, how foolishly they fulfill their

desires,

desires; how fondly they frame themselues to their fancies, how with lookes they shew their loue, & with signes signifie their good will: how it griueth them to haue any other looked vpon or spoken to, how in the presence of their Ladies they fry as hotly as Mount Aetna, how in their absence they freese as coldly as the hil Caucasus, how present they preferre suits, how absent they send salutations, how present they flourish, how absent they fade, to conclude how present they liue, how absent they die. But on the other side, to weigh the dealings of their darlings towards them, it makes my heart sore to think that any man should be so mad, as not vtterly to abhor them. For first, while they sée a man free from folly, and without the compasse of their cozenage, they fetch many a windlas to driue him into the nets of noughtinesse, and to intrap him into their trechery: and if they receiue him so strongly armed with wisdome, that their bolstered beauty cannot bleare his eies, then forthwith they goe about to compasse him with their counterfait curtesie, then forsooth they frame such friendly countenances towards him, & pretend to beare him so great good will, that hee cannot (vnlesse he will shew himself altogether vngrateful and discourteous) but frame his fancy towards them againe. Now so soone as they sée him reasonably wel reclaimed to the lure of their alluring looks, they by and by stop the lure vpon him, and cause him to houer in hope, and teach him to flie a high pitch, for a prey of little profit or pleasure. For then they cast very coy countenãces towards him, as they will not so much as with a glance giue any signe of good will: but when they haue made him ly so long in the ayre, that he is ready either to take a stand, or soare away, they fling forth a train of treason, & cast som flattering hope and faigned fawning for him to fed on, least his kindnesse by their coldnesse should quaile, and so he retire his desire. But if they see him to be sharpe set, that he will stoupe at euery stale, or know him to be a Mouse, which neuer wil away, then they make him flie and neuer serue him, they bangle him out, and bob him as they list, then they kéep themselues out of his sight, to make him more sharp, then in his presence they lend louing looks to other, then they make the matter so strange, that he is driuen to begin again to renue his suite a fresh. And the end of all this is, to sport themselues in his pame, to glorie in his griefe, and to triumph in his torments Such

malice

malice they beare him, that beareth them great good will. Yea he which loueth them best, is sure, to be handled the worst: for they know he is armed with loue to endure the force of their fraude, & like an asse to beare any burthen which they shall lay on his backe, yea they will not sticke to yéld their bodies to some course Quidam in a corner, rather then they will bestow on him one courteous countenance: such is their ill nature, to cleaue to the worst, and proudly to disdaine him that humbly desireth them, and openly to reiect all men though neuer so noble, and secretly to refuse no man though neuer so base. And as the Humble Bée fleeth all the day in the pleasant aire, and thinketh much to light euen vpon the swéete flowers, but at night taketh no scorn to lodge in a Cowes foule shard: so these dainty Dames, in company thinke scorne to yeeld loue to any, but in corners they care not to practise with some lothsome skullion or horseboy. But if they thinke this louer whome they haue so daintely dealt withall, haue ogle to cure their furious flames, and be euery way fit for their folly, he shal perchance, after this tedious toile, and longe suite in the courte of curtesie, be aduised & admitted, for a more spéedy dispach of his liuing, to enter his action in the common place I meane, he shall be receiued into their good grace and fauour, and be now and then feasted with the best banquet in their bodies. But by that time the reckoning is payd, he shal finde his cheer so chargeable, that all things considered, he might haue fared better, farre better cheape at the most cutthrote Inne in a Country. Then must the chaines, the bracelets, the iewels, the rings, the diamonds, the pearls, be prouided, then must he buy for euery part a péece, for euery finger a fangle, for euery toe a toy: then must their maides be monied, their bauds bribed, their scoutesse considered, their seruants satisfied and euer as they lie open to him, so his purse must lie open to them and theirs. And hereof commeth the sporte of a number of noble and lusty young Gentlemen, yea and the nobler blood & the franker heart they are of the sooner and sorer is their decay & confusion. For like as the fire hauing stones cast into it, doth only alter their colour, & make them black, but cannot consume them, but hauing wood throwne into it, it wasteth it cleane away: so these consoning Curtezans if some hard mettalled louer light vnto their lot, they only alter his estate, and bring him from very wealthy, to somwhat

needy: but if a free and franke child chaunce vnto them, they wholy consume him body & goods: A thing surely on our part rather to be punished then pitied, who being by God indued with greater wits, should suffer our selues so vilanously to be vanquished by the weakenesse of women. But verily, as Spiders conuert to poison whatsoeuer they touch, so women infect with folly whomsoeuer they deale withall: and I thinke them made of God onely for a plague and woe vnto men, as their name importeth. And as Eue caused Adam to be depriued of Paradise: so I thinke her sere is ordained to depriue Adams posterity of prosperity. Yea in mariage it self, where onely they are counted necessary, I see not but that they are accompanied with more care then commodity, more cost the comfort, more paine then gaine, more griefe then good. Such falsenesse if they be faire, such filthinesse if they be fowle, such wils if they be wittie, such fondnesse if they be foles, such proudnesse if they be noble, such rudenes if they be base, so nice if they be vertuous, such vice if they be vicious, such lustines if they be young, such loathsomnes if they be old, such lightnes if they be merry, such sullennesse if they be sad, such often desire of sport if they be healthy, such seldome quietnes if they be with child, such longing, such daintines, such waywardnes, at all times in fare such fineness, in apparel such costlinesse, in houshold stuffe such curiousnes, at most times so immodest, such pouting such lowring, such chiding, such chafing, that to conclude with scripture, I thinke best for a man not to touch a woman.

Gentle women, you must vnderstand, this Gentleman was in a great heat, and therefore you must beare with his bold blasphemy against your noble Sere: for my part, I am angry with my selfe to haue vttered it, and I shall like my lisping lips the worse for that they haue bin the instruments of such euill, neither shall I thinke them sauoury againe, vntil it shal please some of you to season them with the sweetnes of yours: But yet he himself was so fully confirmed in this faith & belief, touching the frailty and fraud of women, that I think no torment, no not the sure of fire, could haue forced him to recant his opinion: For euer after, he fled all occasions of womens company, perswading himselfe, that hee which toucheth pitch, shalbe defiled therewith: so he that vseth womens company, shalbe beguiled therewith. And as the Mouse hauing escaped out of the

Trap

Trap, wil hardly be allured againe with the inticing baite, or as the Hauke hauing bin once cannalled in the Mettes, wil make it daungerous to strike againe at the stale: so he, hauing bin caught in the snares of crafty counterfeyting, and now hauing vnwound himself thereout, and wonne the fields of freedome, auoided all occasions which might bring him eftsoones in bondage. But man purposeth, and God disposeth men determin, but the destinies do, for what shalbe, shalbe: no policy may preuent the powers of the heauens, no doings of men can vndoe the destinies. For he was so far off from being able to keep himself from being in loue with women, that he fell in loue with a senselesse thing, a stone, an Image (a iust punishment for his rash railing against the flexibling feminine sexe.) For continuing (as I sayd before) his solitary life, separated from the society of women, hee consumed the most part of his time in caruing and grauing Images, and amongst all other his works, he made out of marble the likenesse of a proper wench: as by like, notwithstanding the new Religion he was entred into, hauing most fancy to a femenine form: and hauing fashioned and finished it in the finest maner, he fel to looking on it. And as loue first entreth in at the eyes, & from thence descendeth to the hart: so he looked so long theron, yt at length he fell in loue with it, yea he was so wonderfully bewitched with it, that he fell to imbracing, kissing, and dallying with it. A monstrous miracle no doubt, and rather to be wondred at, then credited: And yet I haue heard of some that haue been so possest with melancholy passions that they haue thought themselues to be made of glasse, and if they had gone in any street, they would not come neere any wall or house, for feare of breaking themselues. And so it may be that this Pigmalion thought himself some stone, and knowing that like agree best with their like, hee thought he could make no better a match, then to match himself to a stone. Or it may bee he was one of those, whom after the general flood (as Ouid reporteth) Deucalion and his wife Pyrha made, by casting stones at their backs: and then no marueile though hee bare marueilous affection to stones, being made of stones. Or whether his Religion were to loue Images, I know not: neither is it any more to be marueiled at in him, then in an infinite number that liue at this day, which loue Images right well, and verily perswade themselues that Images

haue power to pray for them, and helpe them to heauen. Or whether it proceéded of this, that euery one is lightly in loue with that which is his owne, I know not: but this I read reported of him, that when neither by the réling of his sences, neither by the force of reason, neither by the assistance of time, neither by any other meane he could rid his tender heart from this fony loue, he toke his Image and laid it in his bed, as if it had bin his wife and bride: which done, he went to the Temple of Venus, and there sending vp sighes for sacrifices, and vttering his passions in steed of prayers, rufully repenting his former rebellion against the maiesty of the Goddesse Venus, for that he had blaspheméd wickedly against Women, and neglected the lawes and lore of Loue, and sought to lodge himselfe in liberty, he humbly requested her now to rue his ruthlesse case, & he would remaine her thrall all the dayes of his life after: and that if it séemed good to her Godhead to giue him a Wife, that she might be (he durst not say his Image) but like vnto his Image. Venus very wel knowing what he ment by this request, remembring also the wrong which Panthea before had proffered him, for that he loued her loyally the space of three or foure yeares, without any reward, except it were double dissembling for his singular affection, and therefore had some reason to rage against Women as hee did, she thought her selfe bound in conscience to cure his calamity: and seeing how idolatrously he was addicted to his Image, she put life into it, & made it a perfect Woman. The like miracles wee haue had many wrought within this few yeares, when Images haue bin made to bow their heads, to hould out their hands, to weep, to speak. &c. But to Pigmalion, who hauing done his deuotions, returned to his lodging, and there according to custome fell to kissing his Image, which seemed vnto him to blush thereat, and taking better tast of her lips, they began to waxe very soft and swéete, and entring into deeper dalliance with her, she bad him leaue for shame, and was presently turned to a perfect proper maide. Which he séeing, magnified the might and power of Venus, ioyfully tooke this maide vnto his wife, and so they liued together long time in great ioy and felicity.

You haue heard (Gentlewomen) what dread blasphemy the fickleneese of Panthea caused vnwoorthily to be blowne forth against you all: wherefore to avoyde the like I am to admonish you, that you

prefer

preser not new fangled friends before old faithful friends, that you neither lightly leaue the one, neither lightly loue the other, for it is great lightnesse to do either the one or the other. And besides the incurring of the blot of inconstancy and wauering, it is very perilous for you, to commit your selues and your secrets to those of whose trustinesse you haue made no triall. For all is not gold that glistereth, counterfeit coyne sheweth more goodly then the good: and it is most easie to deceiue vnder the name of a friend. The common saying is, the change is seldome made for the better, and your owne saying is, that of your seruants you had rather kéepe those whom you know, though with som faults, then take those whom you know not, perchance with moe faults. How much more then ought faithfull friends to be kept and accounted of, whom you know to be perfectly good. They are not surely for any chaunce to be changed, they are not for any respect to be reiected, they are the only Iewels to be ioyed in, the onely Pearles to be preserued, the onely pillers to bée trusted to. We like a picture made in Parble, better then in ware, because it wil last longer, we like the rich Diamond chiefly, because it lasteth long, and will not lightly lose his bright hew: so likewise, you ought to like those friends best, which last longest, and haue liued longst with you. For you must consider, true friends are not like new garments, which will be the worse for wearing: they are rather like the stone of Scilicia, which the more it is beaten, the harder it is: or like Spices, which the more they are pounded, the lesse swéeter they are: or like many Wines, which the older they are, the better they are. But to leaue true friendship, and come to trifling friendship, consisting in pleasant priuy practises, I would wish those Women which deale that way, (although they bée no shéepe of my flock, yet for their sake, I wish them well) I would, I say, aduise them to take héede in ridding away those friends they are weary of: it is a dangerous péece of worke, and importeth as much as their good name commeth to. For if they shall without discretion and great cause disclaime a mans friendship, it is the next way (vnlesse his gouernment of himselfe be very great) to make him proclaime that friendship hée hath had of them in times past: This was it which made Faustine so famous as shee was: this was it which blazed the bruite of Blanca Maris throughout the world. And

surely I know not well what counsaile to giue in this case, it is a matter of hard digestion to a man, to see her become strange vnto him, who was wont to be his friend: therefore I would aduise them, as they haue willy caught them, warily to call them off. For the best way is, by little and little to estrange themselues from their friends, to pretend some earnest or honest cause, to professe that neuer any other shall possesse like friendship with them, and to promise, that in heart they will be theirs during life.

Alexius.

Alexius giuen earnestly to follow the study of his booke, and the knowledge of the liberall Sciences, is diligently exhorted by his father to take a wife, whereunto, though vnwilling, he applieth himself, and is matched with such a one, that, in respect of her good grace, he vttereth great commendation of womenkind. But shortly after falling into lothing of that which before he most loued, he repenteth himselfe of his bargaine, and forsaking both house and wife, and all worldly pleasures, consumeth the remainder of his life in pilgrimage, and trauell.



Zeno was of this opinion, that the greatest doubt which doth most deeply distresse a young man, is to determine with himselfe, what life in this life it be best to enter into, wherin no doubt he had reason, for besides the diuersity of liues which are to be chosen there is such a confused Chaos of conceits in young mens heads, that our wits are confounded with them, and are lost, as it were, in a Labyrinth, not finding any way out: so that if we chance to enter into this deliberation, we are as soone in one vaine, as soone in another, and so many vaines, so many vanities: if vertue draweth vs one way, vice draweth vs another way: if profit perswade one way, pleasure prouoketh another way: if wit weigh one way, will intreth another way: if friends counsaile one way, fancy forceth vs another way: yea some (like Horace his gueſts) are so vainely disposed, that no life at all can well like them. Kingdoms (say they) are but cares, in honor is enuy, no maiesty in meane estate, in poverty penury,

penury, in single life solitarines, in marriage troubles: and touching studies and faculties, Diuinity is contemptuous, Phisicke filthy, Law laborsom: touching other trades of life, Merchandize is but base, the Country life is clownish, warfare is dangerous, in trauel is peril, living at home is obscure, yea what life soeuer it be, they count it loathsome: so that it is hard for them to resolue vpon any one, who can frame themselues to fancy none. But for such as couet to be of the corporation of the common-wealth, and to be profitable members therof, I think there two points in this choice of our life chiefly to be considered. First, that we apply our selues to that life whereto by nature we are chiefly inclined, for it is not possible wel to go forward in any thing Inuita Minerua, nature not consenting therto: Then not so to addict our selues to any one life, but that we may adapt our selues to another, if need shall require. For no man is so surely setled in any estate, but that fortune may frame alteration: like as no Ship saileth so directly to the wished hauen, but that som contrary wind may conuert her course against the wrackfull rocks. Which may be iustified by the example of a young Gentleman, named Alexius, who being setled in a stedfast state of life, as was to be thought, yet was he driuen to change, and change againe. For first, being desirous to passe the pilgrimage of this short life in pleasure, he auoided (so nere as he could) all worldly vanities, reposing his chief pleasure in searching out the sacred skill of learned books: so that study was his only pleasure in prosperity, his only solace in aduersity, his onely exercise being frely, his onely refreshing being weary, his onely sport, his onely play. And notwithstanding hee had good skill in Hauking, Hunting, Dicing, Carding, and such like, and somtime for recreation sake vsed them: yet hee counted all the pastimes a paine, in respect of the pleasure which study procured him. His father seeing him setled in this solitary life, seemed to mislike therof, and dissuaded him from it in this sort.

I see, son, there is nothing so good but by ill vsing may be made nought, & true that saying is, that euery excesse is turned into vice; I meane your study, which of it selfe is laudable, yet the immoderate vse therof maketh it rather to be reprehended, then commended: and while you seeke your owne carelesse security, you neglect your coun-

countries commodity, and liue (like a Drone) by the hony of other mens hands, and by the swet of other mens sweats. For you must know, all the praise of vertue consisteth in doing, from the which to be withdrawn with the doubt of danger or trouble, is a signe of one which preferreth his own priuate safety, before the common society: And yet he that wil not endeuour to defend other, is commonly left destitute of helpe himselfe. What won Archimedes by his earnest study, who while Marcellus wonne his City Syracusis, was so busily drawing figures of Geometry in the ground, that he knew not the City was taken, and Marcellus sending for him to come vnto him, he answered, he would not come vntill he had finished his figures: whereupon the messenger in great rage finished his life: an end fit for all such, who to satisfie their owne minds, will not satisfie their duties to the rulers, Country, and common wealth. Therefore I thinke good you leaue this labourlesse life, and to enter into the world, and take a wife, whereby you may become a profitable and fruitfull member of your Country: you know, the law-maker Lycurgus valued in a manner with man-slayers those, which would of set purpose abide barren: saying that he did in a manner depriue a man of life, which did not help to bring a man into this life when he might: and the difference is little, between doing an iniury, and suffering an iniury to be done, when one may prohibite it. You know also the reproach which he suffered that ancient vnmaried Captain Darcillidas to receiue, who passing by a young princock had no reuerence done vnto him (which amongst the Lacedemonians was the greatest dishonor that might be) the Captaine complaining hereof, the yong man answered him. Why sir, you haue gotten none which may do reuerence to me when I come to age, and therefore it is no reason you receiue that honor at my hãds: which answer Lycurgus alowed of, thinking none worse Citizens then such as would not marry. Wherefore if you will auoide the like inconuenience, and frame your self to enter into that honorable state, I wil depart with such part of my liuing vnto you, that you shall be able to liue in good credit and countenance in your country, and haue cause to thinke your life as pleasant as this you now lead.

Alexius hauing diligently giuen eare to his fathers words, dutifully made answere in this sort.

Sir

Sir, if it please you, I am of this opinion, that a good thing can not be too much vsed, and that the more comon it is, the more commendable it is, neither is it possible to seeke learning too much, whereof there was neuer any man yet but he had too little, and I thinke it shame to cease from seeking, when the thing sought, is the only thing worthy to be sought. For what toile can seem tedious to find the way to wit, and path to prudence, the line of life, and baine of vertue? And for the commodity of my country, I doubt not but you know, that the studious stand the common-wealth in as great steed, as ỹ industrious otherwise. Yea who first brought men within the compasse of a common wealth, but onely the learned? Who brought them from sauagenes to ciuilenes, was it not the learned? Who reduced them from rage to reason, was it not the learned? Who brought them into the society of a City? Who prescribed them lawes? Who taught them religion? Who inuented mariage it selfe, which you are so earnest to haue me enter into? Was it not the learned? yes no doubt, learning is the life of the common welth the maker and maintainer of it. I must confes, that those which vse trades of trauell in the common-wealth, doe much good to the common-wealth: but I must say the learned do more good, I must confesse, that souldiers often defend ỹ common-wealth: but I must say, that learning must lead them, otherwise they will sooner offend it, then defend it. I must confes, ỹ souldiers often win wealth to their countrey: but I must say, that Senatours must kéep it: and the cunning to kéepe, is no lesse commendable, then the courage to get: and courage, God knoweth is little worth abroad, vnlesse there be good counsell at home. For what worthy exploits did any Captain euer atchieue abroad, but by the aduice of the counsailors at home? As the valiant victory which Themistocles had ouer Salamis, was atchieued by ỹ counsell of the Senat which Solon had constituted: The ouerthrow of Carthage, was wrought by the aduise of Cato a counsailor. The distruction of Troy, was wrought not by lusty prowes, but by learned policy. The taking of Babylon by Darius, was not done by the strength of his army, but by the skilfull subtilty of his seruant Zopyrus: and so almost in al notable victories pollicie preuaileth aboue power. Which was the cause that Agamemnon in the siege of Troy, wished rather for tenne such as Nestor (who was

a graue counſaylour) then for ten ſuch as Aiax (who was a valiant Captaine:) that Traianus the Emperour, when he went into the Campe, euer had Dion the Philoſopher with him in his owne chariote: that Alexander neuer went into the fields without the Philoſopher Caliſthenes with him: Xerxes neuer without Damarathus: that Alexander had euermore Homer his Iliades lying vnder his beddes head: that Iulius Cæſar ſtudied in the night, and ſet downe in writing that which he did in the day: that Epaminondas, Mithridates, Themiſtocles, Adrian, Marcus Antonius, Marcus Aurelius, Alcibiades, Scipio, Brutus, Annibal, Alphonſus, Solomon Dauid, with infinit other, who were couragious Captains and kings, gaue themſelues moſt earneſtly to ſtudy and learning. For they very wel knew he could not be a perfect Captaine, which was not perfectly ſéne in all ſciences and learning. In Grammer, to attaine to the Lattin tongue, and by it, to the knowledge of other tongues, whereby he may not be deafe and dumbe among thoſe with whome he ſhall haue to doe in warre. In Retorick, chærefully to perſwade his ſouldieurs to ſuch enterpriſes as he would haue them to attempt. In Logick, probably to reaſon with his ſouldiours in doubtful matters, which are to be diſcuſſed amongſt them. In Arithmetick, to number his ſouldiours, to deuide them into bands, as beſt may ſerue for the battell. In Geometry, to meaſure the ground, to iudge of the diſtance of places, whereby he may caſt his trenches, raiſe his bulwarks and place his ordinance and munition to moſt aduantage. In Aſtronomy, to know the courſe of the Starres, ỹ place of the Poles, the ſite of the Zones, & ſuch like, whereby he may be able to direct his army by night (either on ſea or land) into what coaſtes he ſhall haue occaſion. In Muſicke, to recreate himſelfe being weary, to ſing Pſalmes and praiſes to God for the victory. And as theſe ſeauen liberal ſciences are ſhewed to be moſt neceſſary for a Captaine: ſo is there no Art or knowledg but ought to be knowne vnto him. Philoſophy, to take away the terror of death, to eaſe the euill of griefe, to coole the heat of hate, to bridle rage with reaſon, to turne rathneſſe to ſtayednes, as it did in Fabius the noble Captaine, qui cunctando reſtituit rem: to mortifie the deſires of the fleſh, as it did in Alexander toward the Wife and daughters of Darius: to encreaſe abſtinency, as it did in the

same Alexander, who hauing béne thrée or foure dayes without fode, would eate nothing himselfe, till all his Souldiers were satisfied: to make patience in paine, as it made Marius abide martering without binding: to teach to endure hardnesse, as it made Agesilaus to go almost naked in the midst of winter, that his souldiers by his example might do the like: to teach, to set litle by riches, to despise vaine glory, to auoide infamy, wt infinite other commodities wherewith Philosophy doth furnish vs: Cosmography, to know the scituation of Cities and Countries, to take the opportunity of Mountaines, Woods, and Waters: Surgerie, to heale his wounds. Phisicke, to cure his diseases, and kepe himselfe in health. Law, to minister iustice to his Souldiers to deuide the booty indifferently amongst them, to obserue inuiolably the law of armes. Diuinitie, to dehort his Souldiers from swearing, from blaspheming, from drinking, from whoring, & in the houre of death from dispairing, so that counsaile, learning, and knowledge ought to be the chiefe weapons and compleate armour of a Captaine, yea knowledge is the armour of prowse, which neither Canon, Hargabus, nor Pistoll can pearce. And what commodity is in courrage, without counsaile, may be séne by many rash conflicts of many raw Captaines. And not to touch any of fresh memory, it may please you onely to call to your remembrance one Callicratides, who being a captaine of the Lacedemonians, in an expedition against the Athenians, was aduised by the Senate not to encounter with them, but to remoue his Nauy from them, till more conuenient opportunity might be taken: but he, thinking it should haue bin some derogation to his manhod some what to haue retired, at aduenture ventured vpon them, to his own vtter ouerthrow, and to the great weakning of the wealth of his common weale, and country. If then learning be so necessary to warre (wherto many think it rather a hinderance, as the French nobility forsoth at this day scarse dareth deale withit, for feare of marring their martial feates) how needfull must we thinke it to other parts of the common wealth? Can the prince set forth Gods glory, and se to the realmes safety? Can the Nobility prouide for the preseruation of their Prince & countries commodity? can Diuines truly preach ỳ gospel? can Iudges duely minister iustice? can lawyers defend the innocent? can Phisicians heale the sicke? yea in warre can

the Surgeons cure the wounded, without learning: can marchants safely passe the dangerous Seas without skilfull Pilots? Can they mutually traffick and bring in necessaries into the Realme without skilful interpreters? To be short, there is nothing done to the Countries commodities, whereto there is not had the helpe of skill and learning. So that learning and wit is the only wealth of each country, the onely conquerer in war, the onely preserver in peace. Lyræ, the goddesse of peace, without learning can doe no good, Mars without Minerua can make no good mart: therefore (sir) well you may restraine me from study, but you shall neuer dissuade me from it. And whereas you perswade me to enter into the state of Matrimony, I cannot but think that the great desire you haue to do me good, doth so dimme your vnderstanding, that you perfectly know not what will do me good, otherwise you would not go about to bring me (as you say) out of Gods blessing into the warme Sunne. For if you know the commodities of that life which I now leade, and considered the discommodities of that life you would haue me to leade, I know you would neuer counsaile me to cleaue to the one, & leaue the other: in this such quiet, in that such care: in this such purity, in that such prauity: in this such vertue, in that such vanity: in this such contentation, in that such vexation: in this such calmenes, in ỳ such stormes: in this such safety, in that such ieopardy: in this such felicity, in that such misery: that I much muse that you your selfe murmure not at the miseries in marriage, and seeke to be setled in the sweet solace of single life againe.

The people called Massegetes, liuing in mountaines without houses, enacted this law amongst them, that euery inhabitant should haue two Tunnes or Fats: in the one should lie the husband, sons, and men seruants: in the other the wiues, daughters, and maid seruants: they neuer eate together but on holidaies, and may not lawfully lie together but onely once a weeke. Pompeius hauing occasion to trauell that way, demanded of them why they liued in that separated sort? They answered him, the Gods haue giuen them but short time to liue on the earth, which they meant to spend quietly, which being together with their wiues, they said they could neuer do. And Lycurgus himselfe, whom you alledge in commendation of marriage, was almost of the Messegetes minde, for he willed men

not

not to lie continually with their wiues, but to vse their company seldome and by stealth: whereby you may see that mariage is a dangerous thing, and daintily to be dealt withall, and that he had neede to be armed with more yeeres then I am, that shall venture vpon it. For my part, if you be so content, I meane to continue as I am, and not to change for the worse, and with Glaucus to giue Golden harnesse for Diomedes his brasen, or a pretious stone for a Barley corne with Aesops Cocke. His father seeing how he was bent, willed him to doe as he would, and halfe angry, left him to his owne liking.

I haue hitherto (Gentlewomen) done you som wrong, in framing my talke to the condition and capacity of these Gentlemen, who, as you heard at dinner, held so whetly that learning was not necessary for a Captaine: now I will performe my promise to you, and I will not onely pay you the principal, but because you haue so quietly forborne your due so long, you shall heare I will yeld you some interest besides.

May it please you then to know, that Alexius seeing how desirous his father was to haue him marry, thought it the part of an obedient Child, to aply himselfe to the pleasure of his Parents, and to enter into the trade of life wherin his father before him had traded: wherupon he somewhat intermitted his earnest study, and began to peruse those bookes which treated but of little learning: and in stead of Schooles, frequented those places, where at the first being a fresh man, for the principles of his science, he was taught with lookes, not with letters, and with the eyes, not with the mouth: well, in short space, it fortuned one of his good instructours, by lending him a booke, to learne him such a lesson (as best wittes are soonest caught by Cupid) that he could not be quiet till he had gotten out alone by him selfe perfectly to conne it: Where he said it without Booke in this sort.

I perceiue now that saying is true, that the greatest Clarkes are not the wisest men, and that in respect of experience learning is little to be counted off. For I see the foolishnesse of my father (if it were possible there should be any in him) to be farre better than my wisdome and learning. He onely knoweth what is profitable, what is pleasant for me. He knoweth, and he told me, but I would not then beleeue him, that the married life is the onely life. Well, now

I see it to be so indeed. Good GOD, what did those louing lookes onely (which the lously wench cast vpon me) do me? what then may I iudge of the rest, if onely looks like me so well? no, neuer any other worke of other mens, or inuention of mine owne, neuer any history, commedy, oration, or verse, haue procured me halfe the pleasure, as this beautifull Booke hath. Therefore now farewell Minerua, wel-come Venus: fare-well Aristotle, wel-come Ouid: fare-well Muses, wel-come maides: fare-well Learning, welcome Ladies. But what, shal I thus neglect Gods cõmandement, wisdomes lore, my fathers hestes, and giue my selfe ouer to fonde and foolish loue? Why, as though God allowed not of marriage, as though Pallas her selfe were not subiect to loue, as though my father himselfe did not in a manner force me hereto? Yes I will euidently let this my goddesse vnderstand my good will, I will humbly craue her loue againe, I will make my father priuy to my practise, I will cause all the friends that I haue to further the marriage betweene vs.

Now this young Punie, hauing perfectly learned his first lesson, & liking it very wel, was taking forth another lesson, he was taught now forsoth his parts of speech, he was driuen to speake for himselfe, to prefer many pitifull prayers, to feigne, to flatter, to bow, to promise, to sweare, to make verses, to write letters, and to vse all meanes to proue his owne loue, & to purchase hers: and this lecture also liked him wel inough, for that in that he was otherwise a good scholler, and indued with a good wit, he was well able euery way to discharge it, & besides that, the Gentlewoman seemed at length almost willing to be won to his will. Then he proceedeth further in his learning, and came to his numbers, he was driuen to number & tell out his coine, & to buy Rings, Tables, Chaines, and such like, to send to his Mistresse as tokens of true loue, to linke liking, and to bind fast the bargaine. After this he attayned to the knowledge of the Articles, for now articles must be drawne of their agreemẽt, her ioynter must be apointed, al the conueiances cõcerning this contract are cõcluded. This lesson nether dislikt him, for that his father was able euery way to performe it. And thus ỹ mariage is consumated.

Now for recreation after his study, his exercise alwaies was either to triumph of his owne happinesse, either to trifle and talke

with

with his Mistrisse, eyther in verse curiously to commend her, or els in prose liuely to paint forth ỳ praise of women: And amongst many other his frantick fancies, he presented in writing to his wife this much in effect.

As it somewhat easeth the afflicted to vtter their annoy, so no doubt it greatly encreaseth our happinesse to expresse our ioy: and I am perswaded that all the delightfull things we see, all the ioyfull things we heare, and all the pleasaunt things we feele, would procure vs little pleasure, if wee had no meanes to manifest them, or frends to impart them to: Therefore I will vnfolde my ioyes to my ioy, my pleasures to my Paragon, my mirth to my mistris. For who euer swam in such seas of delight: who euer bathed in more perfect blis: For first, what could I haue wished more of God, then it haue mine owne father the author, the beginner, the perswader, the practiser, the furtherer, & finisher of my felicity: to impart vnto me his counsell, to depart with his coyne, to giue me his goods, to leaue me his Lands, and to doe more for mee then I had either reason to requir, or so much as durst to desire: O father, thou onely knowest how to blesse thy Children. Then what more happinesse could happen vnto me then to haue a wife, whose countenance coueteth onely to content me, whose lookes are framed onely to my lyking, whose words are only wrested to my will, whose deeds are only directed to my delight, whose beauty then the Sunne beames is more bright, whose bounty, wit, and vertu, is more rare then to be comprehended in a mortall wight, who in shape Venus, in wit passeth Pallace her selfe, who is the onely star which giueth true light, who is the only worthip of the world, the onely honour of her age, the only Phœnix of the earth: whose gouernment is such, that shee can guide her self wisely in al companies, in all causes: whose discretion is such, that she can apply her self fitly to al times, to al places, to al persons, who loueth me so loially, that I cannot but like it, who honoreth me so dutifully, that I cannot looke for more, who at al times entertaineth me so courteously, ỳ I cannot but be content with it: who dayly filleth my eares with such sugred words, ỳ they cannot but delight me: who at bord feedeth me so daintily that a prince would be glad of it, who at bed comforteth me so cheerfully that the Gods themselues would accept of it: O Mistres onely

then

thou kowest how to make thy husband happy. But what maruell is it to se a good tre bring forth good fruite? What wonder is it to se one woman good, when there are none ill? and how is it possible that there should be any ill, when the matter wherof they are made, and the causes whereof they come, are right good? For first they are made of the purified mettall of man, whereas man was made of the grosse earth. And as in stilles, out of herbes is gotten pure water: so out of man was gotten ỳ pure mettall of women, as may plainly be perceiued by the finesse of their fourme, by the softnesse of their flesh, by the clérenesse of their colour, and such like. Then for the constitution of their bodies, they are most commonly cold, by reason whereof they are most patient, modest, mild, and merciful, most constant without lightnes, most continent without leudnes, neither offend either in excesse of meat, either in fleshly heat, so often as men of fiery and hot complexions do. And as their bodies are most perfect, so also their soules are most pure. For whereas men receiue frõ Adam originall sinne, women are altogether (if I be not deceiued) voyde of that infection. But notwithstanding this perfection wherwith they are indued (yet all things most excellent are euer most enuied) there want not those which want so much gouernment, that they will not sticke earnestly to inueigh against the noble semenine sere, and amongst the rest (as who is so bold as blind Bayard) Mantuan, like a mad man, most rudely and rashly raueth and rayleth against them. But his words are so voyde of wit, and his rayling so without reason, that if he were a liue, I thinke him rather with torments to be confounded, then with arguments to be confuted. Before him Aristotle, as an Asse, sotted with ouermuch study, maketh a great speake, saying, women are monsters in nature: and he alleageth a profound reason to proue it, for that Nature (forsooth) alwayes intendeth to bring forth that which is most perfect, and therfore would bring forth only men, if she might. A pithy argument: he reasoneth, as though it were graunted him, that men were more perfect then women, which with all his Philosophy he neuer shalbe able to proue. And if he make this reasõ that ỳ male is euermore perfecter then the female, natuer her selfe will quickly confute him, who in most of her creatures hath made the female far more perfect then the male. And not to vse many instances, what nede we goo

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farther then consider the kind of Haukes, where we shall see the Gosshauke farre better then the Tossell, the Gersalcon then the Gerkin, the Laner then the Lanerret, the Sparhauke then the Musket, and so of all the rest. But Aristotle can make a better reason, for that women by mutuall coniunction receiue their perfection from men, a reason truly without all reason. what woman was euer more perfect then the virgin Mary who neuer knew man? then the Roman vestall virgins? then our vowed virgins, who continued the whole course of their life without the company of men? But Cely (forsooth) being a maide, desired to be made a man. But will you know the cause? Not for that she coueted to be of the kinde of men: but that she might be free from the filthinesse which men did force her to, (for before she had beene rauished by Neptune) like as the litle chicke, being caught by the kite, would with al his heart be weare a kite, and yet the kinde of kites is not to be thought better then the chicken. But to leaue Aristotle his rayling reasons, and to reason indifferently to the matter, what one perfection any way ar men indued withall, that women want? Do men (I say) either in natural wit, either in politicke gouernment, either in valiant courage, either in skill and learning, either in vertue and liuing, any thinge excel them? And first for wit, Aristotle himselfe proueth them to be more apt in wit, for ꝑ they ar more soft in flesh: & we our selues haue a common saying amongst vs, that women are neuer without an excuse, which is a sure signe of a most sharpe and ready wit. And if I were driuen to alleage examples of witty women, I could recite whole countryes, to wit, Flaunders, Holland, Zeland & most of the Low countryes, where the women wittily deale with all things, discretely order their houshoulds, courteously entertaine strangers, and wisely wield most mighty affaires, whereas the men deale onely with drinke, & like drunken dotes lie vnder the bord. In France also, the Gentlewomen generally are more witty in words, & eloquent in talke then men. The like no doubt truely may be reported of diuers other nations. Then for politick gouernement, it is likely that they, who can gouerne themselues & their affections discreetely, their families and houshoulds orderly, are to serue in ꝑ politicke gouernement of publicke matters? For (no doubt) it is far more easie to se wittily into other mens affaires then into our owne:

and Solon saith, that they only are fit to governe other, who can well guide themselues: neither is the difference so great betweene a priuate family and publique societie, but they which can governe the one may wield the other. Againe, seeing in matters of loue (which blinde the wisest men that are) women can deale so politickly, that though they themselues beare greate affection to men, yet they will so handle the matter, that they shall humbly make suite vnto them, and earnestly desire them to that, which they of themselues most earnestly desire. Seeing in priuy stelths they can practise so politikely, that their husbands, though neuer so wary, shall neuer beware of it, but rather the more they are deceiued, doate the more of them: is it to be thought they are to learne of men, or any way inferiour to them in the conueigh of ordinary accidents and matters of common moment? But women are not admitted to the administration of the common wealthe but what forsooth is the cause? Forsooth the malicious spite of men: and I may say to my selfe, it standeth vs vpon so to do: for if they should be allowed to execute publique offices, whereby their discreete and good gouernement might be generally knowne, it were greatly to be feared that we should be set to the clout and kitchin another while, and they placed in those offices which we now (not so worthy of them) wrongfully vsurpe. And yet to the intent al such bright lights should not be put vnder a bushell, it hath pleased God to set some of them on the hilles of high estate, to giue light of life and good gouernment to the whole world: as namely the wife of Aeneas named Lauinea, after his death governed the most turbulent state of Italy, with such politey and wisdome, that though the title of her husband to the kingdome were very tickle, being a Troyan and stranger, though her neighbours on euery side were giuen to spoyling, inroching, oppressing, and vsurping, yet she kept her people in peace, and her kingdome quiet, vntill her sonne Ascanius came to ripe yeares, and then safely set him in the regal seate and royal dignity of his father. As Debora for her wit and pollicy was appointed Iudge ouer the Israelites, by whose counsell and courage that couragious Captaine and cappitall enemy to the Israelits, named Sycera, was subdued. I could alleadge most fruitful examples of most fresh & famous memory, of the noble gouernment of women, if it were lawfull Ludere

dere cum ſanctis. But what ſhould I rehearſe exemples of the politik gouernment of women, whereas lawes (the only ground of all good gouernment) were firſt inuented and made by Ceres, a woman.

Wherfore to the 3. point, which is valiant courage: wherein we our ſelues confeſſe them to be nothing inferior vnto vs, in that we ſay, women are alwaies deſirous of ſoueraignty, which euidently arguethe a noble and haughty mind. Beſides that, how much weaker their bodies are then mens, ſo much the more ſtrength and vertue is contained in their minds. For it is the Iuſtice of God commonly to ſupply the debility of the body, with the might of the minde. Againe how much ſhorter liued they are then men, according to Ariſtotle his opinion, ſo much the more vertue of body and mind they are indued withall. Like as by daily experience we ſee that thoſe children which are deſtined to death in the prime of life, are far more witty, deſcreet, and perfect euery way, then thoſe who haue long time granted them to liue on earth. Laſtly, if particularities might proue a generality, what man was euer more courageous then Semiramis, who in the habite and apparell of a man, gouerned the Aſſirians moſt courageouſly? Then Tomiris, who ſlue the mighty King Cyrus moſt valiently? Then the wiues of the City of Scio, who repulſed their enemies moſt reproachfully with infinit other, who in ſtoutnes of ſtomack, and courageouſnes of mind, haue bin equal to any men, that euer had any praiſe of his proweſſe and vertue. The fourth point is Learning, which to be proper as it were to women, may be proued by this, that the Muſes, the authors of all Learning, were women. It may be ſaid, that the people called the Latines, lent vs much learning: but it muſt be ſaid, that a woman named Nicoſtrata firſt taught them their Letters. It may be ſaid, that Athens hath beene the author of many Artes; but it muſt be ſaid, that Aſpaſia inſtructed Pericles the Duke therof in Learning. Solomon was moſt wiſe and learned, yet Saba was able to diſpute with him. Zenobia had learned ſonnes, but ſhee her ſelfe taught them. So that it is euident that women are rather the authors of Learning, then any way inferior to men in Learning. The laſt point is vertuous life. Alas it grieueth me to thinke how farre we come behind in this compariſon. How ſtrange is it to heare a wo-

man to be a swearer, a stealer, a murtherer, a traitor, a rebel, an extortioner, a periurer, a cosener, or any such like? To our shame I speake it, we wallow in wickednesse. How hard againe is it to find a man of a continent conuersation, of modest manners, of mild mind, of gentle disposition, of courteous inclination, of pittifull hart? To their praise I speake it, woemen abound in those vertues. So that to speak indifferently betweene the life of men, and woemen, is as much difference as betwéen light and darknesse, betwéen vertue and vice, betwéen God and the Diuell. Therfore séeing woemen excell men in perfection of body and soule, in wit and gouernment, in courage, in learning, in life and conuersation, what maruaile is it if my Mistris make me happy? What wonder is it if she win me to her will? What néed do I deserue if I serue her all the dayes of my life? For duty no doubt is due vnto her, and I thinke my seruice not sufficient to shew the good will which I am bound to beare her.

You haue heard (Gentlewoemen) what praise Alexius for his Mistris sake hath bestowed vpon you all, which I doubt wil driue you into so good opinion of your selues, that you wil thinke so mean a man as my selfe not worthy of your company: but I would wish you to take héed, for in so doing you might shew your selues to want that wit and curtesie which Alexius hath attributed vnto you: and if you proue him false in one poynt, it is like he hath lyed in all the rest. But to speak my fancy freely of the praise which he hath giuen you, though some perticular examples be so manifestly true, that all the world doth acknowledge them, yet his generall reasons are altogether sophisticall and full of fallacies, set forth without any liuely colour, only with feigning and painting: and the fine Marble you know néedeth no painting, that is néedfull only for ragged walles. I meane not that he meant woemen are ragged walles, and therefore painted them out in such sort: but surely the sequele of his doings is such that it euidently appeared he thought not so well of woemen indéed as he set forth in wordes. For now forsooth he is desirous to be farther learned, and to take forth a new lesson, he leaueth his former lessons with despaire, and proceeding to declensions he beginneth now to decline: which lesson he saith to him selfe in this sort.

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God God, I ſée there is ſatiety of all thinges, and Hony it ſelfe, if one haue to much of it ſéemeth nothing ſwéet vnto him. How vnpleaſant now ſéemeth the pleaſure of dallying with my Miſtris which but euen now I thought heauenly happineſſe? how are my fiery flames vaniſhed to dead coales? How is my luſt turned to loathſomneſſe? But what ſhould be the cauſe of this ſodaine alteration? The beauty of my Miſtris blazeth as brightly as euer it did, her affection towards mé is as feruent as euer it was, and my fleſh as apt to follow folly as euer it was. The cauſe is this, I perceiue by this pleaſure of the body, my mind to bé moleſted, I ſée that by this vanity, vice hath vanquiſhed vertue in me, I ſée thereby my wit dulled, my vnderſtanding blinded, my memory weakened, my ſences ſotted, and all my partes able to play but one part, which is pleaſantly to daly with my Miſtris. I ſée héereby all exercise of vertue, all reſpect of religion, al care of Godlineſſe, vtterly extinguiſhed in me. I ſee pleaſure the very pathway to perdition. I ſée Woemen the way to wrack and ruine. Which ſeeing I ſée, ſhal I wilfully worke mine owne deſtruction? ſhall I greedily deuoure the bayt which I know hath a hooke hidden in it to hurt me? ſhal I frequent the pleaſure, which I know wil turne to poyſon? ſhal I continue her company which wil conuert to my confuſion? ſhall I with the Dogge redire ad vomitum? ſhall I with the Diuel diſcendere ad infernum? ſhall I prefer a fayre wife before a vertuous life, my Goddeſſe before my God? tranſitory pleaſure before eternall bliſſe? No, let me firſt ſéek my beloued, who is gone downe into his garden to the beddes of Spicery to gather vp Lillies, & then ſhal I know how to loue my earthly beloued as I ought to do. Firſt let me lay vp for my ſelfe treaſure in Heauen, and then ſhall I enioy true pleaſure in Earth. Firſt let me ſéek the Heauenly kingdome, & then ſhal I abound in earthly bliſſe. Firſt let me learne to ſerue my Lord aright, & then ſhal I ſerue my Lady without any vaine delight.

Euer after this, this Gentleman gaue himſelfe to ſuch godlyneſſe, that he gaue ouer all vaine delight of the fleſh, repoſing his chiefeſt pleaſure in diuine contemplations: and ſéeing the ſight of his ſwéet Miſtris to be a great hinderance to his heauenly cogitations, he altogether ſeperated himſelfe from her company, left frends

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and Countrey, and ſpent the remainder of his life in pilgrimage and trauell.

You Gentlemen may learne hereby, not to doate too much of wiues or women, but to vſe them as neceſſary euils, & that if you bee bidden to the heauenly banquet, you ought not to returne anſwere that you haue maried a wife, and therfore cannot come: but rather to forſake wife and wealth, and take vp the Croſſe of Chriſt and follow him as Alexius did.

You Gentlewomen may alſo learne hereby, not to repoſe any permanent pleaſure in dalying with your huſbands, but only to vſe their company as a ſolace to ſweeten the ſowrnes of this life withall, and to thinke that ſuch ſuperſtitious loue towards your huſbands, doth withdraw you from the true loue which you ought to beare towards God. But I could preach better to you in a more pleaſant matter, I will leaue this text to ſome odde maſſ Parſon, who while he is vnmarried, I warrant you, will diſſwade you ſo earneſtly frō ſuch idolatrous doting on your huſbands, that he will not ſticke to tell you beſides Scripture, that you ought to haue no reſpect of perſons, but to loue an other man, or himſelfe, ſo wel as your huſbands.

FINIS.